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S'AIVA UPANIṢADS

S'AIVA UPANISADS

TRANSLATED INTO ENGLISH
(ON THE BASIS OF THE COMMENTARY OF
SRI UPANIṢADBRAHMA YOGINĪ)

BY
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PREFACE

THE Sanātana Dharma, comprising the religious tradition and conduct in life of the Indo-Āryans, is based on the four Vedas, Ṛk, Yajus, Sāma and Atharva, the treasure-mines of knowledge, handed down to posterity from time immemorial by the ancient Ṛṣis. The Yajurveda is made up of two parts, S'ukla and Kṛṣṇa. To these Vedas are ascribed several branches (*Sākhas*) and their number is as follows: Ṛgveda—21; Yajurveda—109; Sāmaveda—1000; Atharvaveda—50. These Sākhas are said to contain one Upaniṣad each. The aggregate number of the Upaniṣads thus comes to 1180 of which only 108 are extant at the present day. In this Volume, we deal with those Upaniṣads which have a bearing on S'aivism and give a rendering of them in English, arranging them in the alphabetical order.

The translation closely follows the commentary of Śrī Upaniṣadbrahmayogin who is the only one so far known to have achieved the unique distinction of having written a commentary on all the one hundred and eight Upaniṣads. He has presented, in an extremely lucid manner, Śrī Saṅkarācārya's commentary on the *ten* major Upaniṣads, which he seems to have closely followed. The advantage of following the interpretation of obscure passages by a single writer,

right through the entire field covered by the *one hundred and eight* Upaniṣads, cannot be overestimated. While an attempt has been made to give a *verbatim et literatim* rendering of the Upaniṣads, which is indeed no easy task, certain portions which do not bear on the words of the text, but which are helpful in rendering the meaning clear, are added in the light of the Commentary. The introductory notes to the Upaniṣads are enclosed within rectangular brackets.

According to ancient orthodox usage, certain Mantras, known as *Sānti-mantras*, are recited both at the commencement and the conclusion of the chanting of the Upaniṣads, such Mantras varying in accordance with the Veda to which the Upaniṣad belongs. The *Muktikopaniṣad* (Chapter I) states as follows in regard to this topic :

ऐतरेयकौषीतकीनादबिन्द्वात्मप्रबोधनिर्वाणमुद्रलाक्षमालिकात्रिपुरासौभाग्य-
बह्वृचानामृगवेदगतानां दशसंख्याकानामुपनिषदां वाङ्मे मनसीति शान्तिः ॥ १ ॥

ईशावास्यबृहदारण्यकजाबालहंसपरमहंससुबालमान्त्रिकनिरालम्बत्रिशि-
खीब्राह्मणमण्डलब्राह्मणाद्वयतारकपैङ्गलभिक्षुतुरीयातीताध्यात्मतारसारयाज्ञवल्क्य-
शाठ्यायनीमुक्तिकानां शुक्लयजुर्वेदगतानामेकोनविंशतिसंख्याकानामुपनिषदां पूर्ण-
मद इति शान्तिः ॥ २ ॥

कठवल्लीतैत्तिरीयकब्रह्मकैवल्यश्वेताश्वतरगर्भनारायणामृतबिन्दुमृतनादका -
लाग्निरुद्रक्षुरिकासर्वसारशुकरहस्यतेजोबिन्दुध्यानबिन्दुब्रह्मविद्यायोगतत्त्वदक्षिणा-
मूर्तिस्कन्दशारीरकयोगशिखैकाक्षराक्षयवधूतकठरुद्रहृदययोगकुण्डलिनीपञ्चब्रह्मप्रा-
णाग्निहोत्रवराहकलिसंरणसरस्वतीरहस्यानां कृष्णयजुर्वेदगतानां द्वाविंशत्संख्या-
कानामुपनिषदां सहनाववत्त्विति शान्तिः ॥ ३ ॥

केनच्छान्दोग्यारुणिमैत्रायणिमैत्रेयीवज्रसूचिकायोगचूडामणिवासुदेवमह -
त्संन्यासाव्यक्तकुण्डिकासवित्रीरुद्राक्षजाबालदर्शनजाबालीनां सामवेदगतानां
षोडशसंख्याकानामुपनिषदामाप्यायन्त्विति शान्तिः ॥ ४ ॥

प्रश्नमुण्डकमाण्डूक्याथर्वशिरोऽथर्वशिखाबृहज्जाबालनृसिंहतापिनीनारद -
परिव्राजकसीताशरममहानारायणरामरहस्यरामतापिनीशाण्डिल्यपरमहंसपरिव्रा -
जकान्नपूर्णासूर्यात्मपाशुपतपरब्रह्मत्रिपुरातापिनीदेवीभावनाब्रह्मजाबालगणपति -
महावाक्यगोपालतापिनीकृष्णहयग्रीवदत्तात्रेयगारुडानामथर्ववेदगतानामेकत्रिंश -
त्संख्याकानामुपनिषदां भद्रं कर्णेभिरिति शान्तिः ॥ ५ ॥

Translation

Aitareya, Kauṣītaki, Nādabindu, Ātmaprabodha, Nirvāṇa, Mudgala, Akṣamālikā, Tripurā, Saubhāgya and Bahvṛca—for these *ten* Upaniṣads belonging to the R̥gveda, “ Vāñ me manasi etc.” is the S’ānti as shown below : (1).

वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीमै
एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेन । अहोरा-
त्रान्संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! may my speech rest on (accord with) my mind. May my mind rest on (accord with) my speech. O Self-manifested Brahman, be thou revealed to me. Do ye (mind and speech) be efficient to lead me to the Veda. May not my Vedic Lore (the Veda learnt from my preceptor) forsake me. By that Vedic study I unite day and night. I shall speak the real (*R̥ta*).

I shall speak the truth (*Satya*). May that protect me. May that protect him that taught me. Protect me. Protect him that taught me. Om! Peace, Peace, Peace.

Īśāvāsyā, Bṛhadāraṇyaka, Jābāla, Haṁsa, Parama-
haṁsa, Subāla, Māntrika, Nirālamba, Trisīkḥībrāh-
maṇa, Maṇḍalabrāhmaṇa, Advayatāraka, Painḡala,
Bhikṣu, Turīyātīta, Adhyātma, Tārasāra, Yājñavalkya,
Sātyāyani and Muktikā—for these *nineteen* Upaniṣads
belonging to the Śukla Yajurveda, “Pūrṇamadaḥ etc.”
is the Sānti as shown below : (2).

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om! whole is that, whole is this. From the whole,
the whole cometh. Taking the whole from the whole,
the whole itself remains. Om! Peace, Peace, Peace.

Kāṭhāvallī, Taittirīyaka, Brahma, Kaivalya, Śve-
tāśvatara, Garbha, Nārāyaṇa, Amṛtabindu, Amṛta-
nāda, Kālāgnirudra, Kṣurikā, Sarvasāra, Śukarahasya,
Tejobindu, Dhyānabindu, Brahmadevyā, Yogatattva,
Dakṣiṇāmūrti, Skanda, Sārīraka, Yogasīkhā, Ekākṣara,
Akṣi, Avadhūta, Kāṭha, Rudrahṛdaya, Yogakuṇḍalinī,
Pañcabrahma, Prāṇāgnihotra, Varāha, Kalisantarāṇa,
Sarasvatīrahasya—for these *thirty-two* Upaniṣads be-
longing to the Kṛṣṇa Yajurveda, “Saha nāvavatu etc.”
is the Sānti as shown below : (3).

सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि-
नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! may He protect us both (pupil and teacher). May He sustain us both. May we work together to acquire strength (of wisdom). May our study lead to illumination. May there be no lack of love between us (May mutual love prevail). Om ! Peace, Peace, Peace.

Kena, Chāndogya, Āruṇi, Maitrāyaṇi, Maitreyī, Vajrasūcikā, Yogacūḍāmaṇi, Vāsudeva, Mahat, Saṁnyāsa, Avyakta, Kuṇḍikā, Sāvitrī, Rudrākṣajābāla, Darśana and Jābālī—for these *sixteen* Upaniṣads belonging to the Sāmaveda, “Āpyāyantu etc.” is the Sānti as shown below : (4).

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च
सर्वाणि । सर्वं ब्रह्मौपनिषदम् । माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म निराकरोत् ।
अनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! may my limbs grow strong, speech, prāṇa, eye, ear, and also my strength and all the senses. All is the Brahman of the Upaniṣads. May I never deny Brahman. May Brahman never deny me. May there be non-denial. May non-denial be mine. May the Dharmas propounded in the Upaniṣads be in me who am devoted to the Ātman. Let them be in me. Om ! Peace, Peace, Peace.

Pras'na, Muṇḍaka, Māṇḍūkya, Atharvas'iras, Atharvas'ikhā, Bṛhajjābāla, Nṛsimhatāpinī, Nārada-parivṛāja, Sītā, Śarabha, Mahānārāyaṇa, Rāmarahasya,

Rāmatāpini, S'āṇḍilya, Paramahansa-parivrāja, Anna-pūrṇā, Sūrya, Ātma, Pāśupata, Parabrahma, Tripurā-tāpini, Devī, Bhāvanā, Brahma, Gaṇapati, Mahāvākya, Gopālatāpini, Kṛṣṇa, Hayagrīva, Dattātreya and Garuḍa for these *thirty-one* Upaniṣads, belonging to the Atharvaveda, "Bhadraṁ karṇebhiḥ etc." is the S'ānti as shown below : (5).

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गै-
स्तुष्टुवाक्सस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः ।
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो
बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! whatever is auspicious may we hear with our ears, O Devas. Whatever is auspicious may we, who are efficient in sacrifice, see with our eyes. With strong limbs and bodies may we, who propitiate you, live the Deva-ordained span of life. Welfare to us may Indra of waxing glory grant. Welfare to us may the omniscient Pūṣan grant. Welfare to us may Tārksya of unhampered flight grant. Welfare to us may Bṛhaspati grant. Om ! Peace, Peace, Peace.

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NOTE : The numbering of the sections in the translation agrees with the Adyar Library Edition of the Text with the commentary of Upaniṣadbrahmayogin.

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THE AKṢAMĀLIKOPANIṢAD

[This Upaniṣad, which is the sixty-seventh among the 108 Upaniṣads and forms part of the Ṛgveda, deals with the import of the fifty letters of the Samskr̥t alphabet in connection with an exposition relating to the assemblage of the Rosary of Akṣa beads, its potency, worship, and other particulars, all in the form of a discourse between Prajāpati and Guha].

INVESTIGATION INTO THE QUALITY AND OTHER CHARACTERISTICS OF THE ROSARY OF AKṢA BEADS

Then, with a view to devising the means whereby people ignorant of the real character of the Ātman could attain the same after the attenuation of the obstacles standing in the way of their spiritual elevation and the attainment of final beatitude, Prajāpati (the four-faced creator), approaching Guha (Kumārasvāmi, the six-faced son of Śiva), asked him thus : "O Lord, this phenomenal world, which is apart from the Brahman, has been the product of the ignorance of the Ātman. The delusion relating to the existence of things apart from the Ātman does not lead to the state of negation, without the dawning of the knowledge that what remains after the negation of all unreal things is the peerless non-differentiated Brahman alone. Owing to the impure character of their interior

organs, knowledge of the real existence does not dawn all at once on the minds of ignorant folk. For the purification of the interior organs of such folk there should be the practice of Mantras, along with the steady application of the practitioner towards understanding their real import. An impure mind can never have within its range the innermost Ātman, non-differentiated from the Brahman, which is verily the real import of all Mantras. Should the practitioner desire to purify his mind by having recourse to the reciting of Mantras, with the help of a rosary of Akṣa beads, then, having specifically established the fifty letters of the (Samskr̥t) Alphabet along with their significance in the fifty Akṣa beads of a rosary, and having purged himself of all his sins and stood face to face with the mantra which is non-different from Brahman, he may have to conform to the rules relating to the telling of the beads of the rosary. O Lord, please tell me the rules relating to the various kinds of rosary beads. Of what description should the rosary be? What are its varieties? How many threads should there be in it? What are the characteristics of the Alphabet that goes to complete the ritual to be performed? What is the presiding deity? What is the fruit to be attained?

DESCRIPTION ETC. OF THE ROSARY OF AKṢA BEADS

Welcoming these questions of Prajāpati, Guha replied: "A rosary should consist of fifty beads made

of coral, pearl, crystal, conch, silver, gold, sandal-wood, Putrajīva fruits, lotus-seeds, Rudrākṣa beads, and should be conceived of as being assembled along with the embodiment of each of the fifty letters beginning from "A" and ending with "Kṣa" and their respective import. The threads stringing the beads together are of three kinds: made of gold, silver and copper. Piercing through the bores of the beads is the gold thread. To the right side of each bead is the silver thread. To the left side of each bead is the copper thread. At the commencement of the chaplet is the Mukha, the principal bead, forming the apex of the rosary. At the tail-end is the tail-piece. One should assemble the beads with as many intervals as there are between "A" and "Kṣa", so that the fifty ordinary beads may correspond to the letters "A" to "Ha" and the Mukha may correspond to "Kṣa", the extra letter, so as to permit of the rosary being revolved round and round when telling the beads. (2)

CONCEPTION OF BRAHMĀ AND OTHERS IN THE ROSARY OF AKṢA BEADS

The gold thread that runs right through the interior of the beads should be conceived of as Brah-mā. The silver circlet on the right side of the beads should be conceived of as Śiva. The copper circlet on the left side of the beads should be conceived of as Viṣṇu. The Mukha (the principal bead), should be conceived of as Sarasvatī. The tail-piece should be

conceived of as the Gāyatrī. The bore-hole across the beads should be conceived of as the Vidyā-Tattva. The knot between one bead and another should be conceived of as the Prakṛti (primordial originant of the phenomenal world). The beads representing the sixteen vowels should be conceived of as bright-white, (because of the preponderance of Satva therein). The beads representing the twenty-five consonants of the first five groups (Gutturals, Palatals, Linguals, Dentals, and Labials), should be conceived of as yellow (because of the mixed character of Satva and Tamas preponderating in them). The beads representing the other ten consonants should be conceived of as of a red colour (because of the preponderance of Rajas therein). (3)

PURIFICATION AND OTHER RITUALS RELATING TO THE ROSARY OF AKṢA BEADS

Then, after conceiving of the beads and other components of the rosary as aforesaid, one should purify the Rosary with the milk of the five kinds of cows (Nandā and others), again with the five products of the cow (*viz.*, milk, butter-milk, butter, urine and dung) and bathe it once again with the curd of the five kinds of cows, and water mixed with sandal; thereafter, he should wash it with a bunch of leaves dipped in water, reciting the Praṇava, "Om," and then smear it with a mixture of the eight fragrant pastes (derived from Takkada, Uśīra, sandal-wood, aloë-wood, refined

camphor, saffron, Valerian root and another fragrant grass), place it on a sacred spot covered with Jāti (Jasmin) flowers, worship it with wet grains of rice and flowers, and conceive of the fifty-one letters commencing from "A" and ending with "Kṣa" (which are of the character of Mantras), in each one of the fifty Akṣa beads of the Rosary, preparatory to fixing the several letters in the several beads. (4)

THE FIXING OF EACH ONE OF SEVERAL LETTERS WITH EACH ONE OF THE SEVERAL MANTRAS

"Om! O Āṃkāra, Mrtyumjaya, the conqueror of death, that pervadest the entire universe as Viṣṇu and the entire world of articulate sounds, giving them their various forms and forming the seed as it were, out of which spring forth the fifty-one letters each of which is a separate Mantra, with a special significance, do thou stand firmly established in the first bead (that is immediately to the south of the Śikhāmaṇi, Mukha-bead)." Saying so, the votary should invoke the letter "A" in the first bead and likewise continue further, reciting the following Mantras one after the other, invoking the other letters in the manner indicated. "Om! O Āṃkāra (letter Ā) of the character of the power of attraction, that art immanent in all phenomenal existence, do thou stand firmly established in the second bead." "Om! O Īṃkāra (letter Ī), that bestowest nourishment, that inducest imperturbability, do thou stand firmly established in the third

bead." "Om! O Īṃkāra (letter Ī), that inducest the gift of graceful diction and that art flawless, do thou stand firmly established in the fourth bead." "Om! O Uṃkāra (letter U), that bestowest all kinds of strength and that art possessed of great excellence, do thou stand firmly established in the fifth bead." "Om! O Ūṃkāra (letter Ū), that causest extirpation of evil spirits, that art irresistible even with great difficulty, do thou stand firmly established in the sixth bead." "Om! O Ṛṃkāra (letter Ṛ), that causest deep emotion and that art mobile, do thou stand firmly established in the seventh bead." "Om! O Ṙṃkāra (letter Ṙ) that causest complete fascination and that art brilliantly lustrous, do thou stand firmly established in the eighth bead." "Om! Ḍṃkāra (letter Ḍ), that causest contempt to spring up and that devastatest all things (apart from the Brahman), do thou stand firmly established in the ninth bead." "Om! O Ḫṃkāra (letter Ḫ), that causest fascination to spring up, do thou stand firmly established in the tenth bead." "Om! O Eṃkāra (letter E), that attractest all, that art of the character of pure existence, do thou stand firmly established in the eleventh bead." "Om! O Aiṃkāra (letter Ai), that art purely rhythmic, that attractest all Jivas, do thou stand firmly established in the twelfth bead." "Om! O Oṃkāra (letter O), that art made up of all articulate speech in its entirety, that art ever pure, do thou stand firmly established in the thirteenth bead." "Om! O Auṃkāra (letter Au), that art made up of all speech, that causest attraction and that art tranquillized, do thou stand firmly established

in the fourteenth bead". "Om! O Aṃkāra (letter Am), that art the subjugator of elephants and the like and that fascinatest, do thou stand firmly established in the fifteenth bead". "Om! O Aḥkāra (letter Aḥ) that causest the destruction of death, that art fierce, do thou stand firmly established in the sixteenth bead". "Om! O Kaṃkāra (letter Ka), that art the antidote against all poison, and that bestowest auspiciousness, do thou stand firmly established in the seventeenth bead." "Om! O Khaṃkāra (letter Kha), that causest all emotion and that pervadest everywhere, do thou stand firmly established in the eighteenth bead." "Om! O Gaṃkāra (letter Ga), that causest the abatement of all obstacles, that excellest what is great, do thou stand firmly established in the nineteenth bead." "Om! O Ghaṃkāra (letter Gha), that bestowest prosperity and that causest firmness, do thou stand firmly established in the twentieth bead." "Om! O Ṇaṃkāra (letter Ṇa), that art the antidote against all poisons and that art terrible, do thou stand firmly established in the twenty-first bead." "Om! O Caṃkāra (letter Ca), that destroyest all Abhicāra, (magical spells) and art fierce, do thou stand firmly established in the twenty-second bead." "Om! O Chaṃkāra (letter Cha), that destroyest all evil spirits, and that art of a terrific aspect, do thou stand firmly established in the twenty-third bead." "Om! O Jaṃkāra (letter Ja), that destroyest Kṛtyā and the like agencies of the black art and that art irrepressible, do thou stand firmly established in the twenty-fourth bead." "Om! O Jhaṃkāra (letter Jha), that destroyest all evil spirits, do

thou stand firmly established in the twenty-fifth bead.”
 “Om! O Naṃkāra (letter Na), that art the tormentor of death, do thou stand firmly established in the twenty-sixth bead.” “Om! O Ṭaṃkāra (letter Ṭa), that curest all diseases, that art happy, do thou stand firmly established in the twenty-seventh bead.” “Om! O Ṭhaṃkāra (letter Ṭha), that art of the form of the Moon, do thou stand firmly established in the twenty-eighth bead.” “Om! O Ḍaṃkāra (letter Ḍa) that art of the character of Garuḍa, that art the extirpator of venom and that art of an auspicious aspect, do thou stand firmly established in the twenty-ninth bead.”
 “Om! O Dhaṃkāra (letter Dha), that bestowest all kinds of wealth, that art of an auspicious character, do thou stand firmly established in the thirtieth bead.”
 “Om! O Naṃkāra (letter Na), that bestowest all accomplishments, that causest attraction, do thou stand firmly established in the thirty-first bead.” “Om! O Taṃkāra (letter Ta), that bestowest prosperity arising out of wealth, plenty of grain and the like, that art ever manifest with a graceful countenance, do thou stand firmly established in the thirty-second bead.”
 “Om! O Thaṃkāra (letter Tha) that causest the attainment of righteous conduct, that art flawless, do thou stand firmly established as the thirty-third bead.”
 ‘Om! O Ḍaṃkāra (letter Ḍa), that causest nourishment in an increased measure, that art friendly in appearance, do thou stand firmly established in the thirty-fourth bead.” “Om! O Dhaṃkāra (letter Dha), that eradicatest fever of a dangerous type, that art

abundant, do thou stand firmly established in the thirty-fifth bead." "Om! O Naṃkāra (letter Na), that bestowest enjoyment as well as liberation, that art tranquillized, do thou stand firmly established in the thirty-sixth bead." "Om! O Paṃkāra (letter Pa), that destroyest poison and obstacles, that art amiable, do thou stand firmly established in the thirty-seventh bead." "Om! O Phaṃkāra (letter Pha), that bestowest psychic powers such as attenuation at will and the like and that art of the form of radiance, do thou stand firmly established in the thirty-eighth bead." "Om! O Baṃkāra (letter Ba), that removest all defects, that art of an auspicious appearance, do thou stand firmly established in the thirty-ninth bead." "Om! O Bhaṃkāra (letter Bha), that causest the abatement of evil spirits, that art of a fear-striking aspect, do thou stand firmly established in the fortieth bead." "Om! O Maṃkāra (letter Ma), that causest delusion unto mine enemies, do thou stand firmly established in the forty-first bead." "Om! O Yaṃkāra (letter Ya), that pervadest everywhere, that art hallowed, do thou stand firmly established in the forty-second bead." "Om! O Raṃkāra (letter Ra), that art scorching like fire, that art changeful, do thou stand firmly established in the forty-third bead." "Om! O Laṃkāra (letter La), that bearest the Universe on thy back, that art radiant, do thou stand firmly established in the forty-fourth bead." "Om! O Vaṃkāra, (letter Va), that nourishest all things, that art flawless, do thou stand firmly established in the forty-fifth

bead." "Om! O Saṃkāra (letter S'a), that bestowest all kinds of fruits, that art hallowed, do thou stand firmly established in the forty-sixth bead." "Om! O Ṣaṃkāra (letter Ṣa), that bestowest Dharma (righteous conduct), Artha (wealth), and Kāma (gratification of desires), that art as white as crystal, do thou stand firmly established in the forty-seventh bead." "Om! O Saṃkāra (letter Sa), that art the prime cause of all, that comprisest all the classes of letters, do thou stand firmly established in the forty-eighth bead." "Om! O Haṃkāra (letter Ha), that art made up of all articulate speech, that art flawless, do thou stand firmly established in the forty-ninth bead." "Om! O Ḥaṃkāra (letter Ḥa), that bestowest all power, that art the chief, do thou stand firmly established in the fiftieth bead." "Om! O Kṣaṃkāra (letter Kṣa), that remindest one of the identity subsisting between the Para (the non-differentiated Brahman) and the Apra (the qualified Brahman), that art of the form of transcendent radiance, do thou stand firmly established in the Sikhāmaṇi, the Mukha of the Rosary. (5)

**THE RECITING, AS JAPA, OF THE MANTRAS INVOKING
THE PRESENCE OF THE GODS AND THE
MANTRAVIDYĀ-TATTVAS**

Then said he (Guha): "After touching the Rosary of Akṣa beads, wherein the fifty mystic Akṣaras have thus been invoked, after purification and other rites; the votary should utter as Japa the following Mantras :

“Whichever radiant powers abide pervading the Earth entirely, salutation unto them. May those powers accept as their permanent abode this Rosary of Akṣa beads, which is full of sentience, for its glorification for ever, ever favourably disposed towards their votaries. Also for its special glorification, may the Pitṛs that have been tasted by the funeral fire, likewise accept this as their permanent abode.” Then said he: “Whichever radiant powers abide pervading the entire mid-ethereal regions, salutation unto them. May those powers accept as their permanent abode this Rosary of Akṣa beads, which is full of sentience, for its glorification for ever, ever favourably disposed towards their votaries. Also for its special glorification, may the Pitṛs, that have been tasted by the funeral fire, likewise accept this as their permanent abode.” Then said he: “Whichever radiant powers abide, pervading the entire celestial regions, salutation unto them. May those powers accept as their permanent abode this Rosary of Akṣa beads, which is full of sentience, for its glorification for ever, ever favourably disposed towards their votaries. Also for its special glorification, may the Pitṛs, that have been tasted by the funeral fire, likewise accept this as their permanent abode.” Then said he: “Unto the seven crores of Mahāmantras that are existent in this world, as also the sixty-four Vidyās (mystic lore), unto them salutation, unto them salutation. “Om”! May the powers of the Mantras and the Vidyās become firmly established in this Rosary of Akṣa beads.” Then

said he: "Unto Brahmā, Viṣṇu, and Rudra, that are possessed of the three attributes (*viz.*, Mobility, Rhythm, and Inertia), unto them along with their attributes, "Om!", salutation. May their virility become firmly established in this Rosary of Akṣa beads." Then said he: "O ye that constitute the ninety-six different Tattvas of the Sāṃkhyas, unto you salutation. May ye ever abide in this Rosary of Akṣa beads like so many celestial Kāmadhenus, granting as your boon the gratification of their heart's desires, unto all practitioners of Mantras having recourse to them with the aid of this Rosary." Then said he: "Whoever are S'aivas, S'āktas or Vaiṣṇavas, unto them salutation in hundreds of thousands, salutation. May these high-souled votaries accept my salutation and bestow their benediction." Then said he: "Whichever powers there are that derive their sustenance from death of the form of the delusion overpowering the Jiva, that is by nature immortal but becomes subject to death through such delusion and ignorance of his own real character, salutation unto those powers, with a view to bringing about the warding off of their benumbing influence, salutation. May they be benevolently disposed towards this Rosary of Akṣa beads, on account of this salutation of mine." (6-13)

CONCEPTION OF ALL-EMBRACING NATURE IN THE AKṢA ROSARY

Having once again conceived in the Rosary its all-embracing nature, lifting up the same after such

preliminary conception and commencing the telling of the beads, after offering appropriate oblations to the Rosary, the practitioner should touch the beads of the Rosary, one hundred and eight times, covering the fifty, representing the letters from "A" to "La", twice over, then the eight Vargas, A, Ka, Ca, Ṭa, Ta, Pa, Ya, and S'a groups, collectively once, Kṣa being treated separately. (14)

IN PRAISE OF THE ROSARY OF AKṢA BEADS

Then raising again the Rosary of Akṣa beads from its seat of flowers, after making circumambulation, the practitioner should worship it with the following Mantras: "Om! salutation unto thee, O potent Rosary of Akṣa beads, quickened with the Mantras of the fifty letters of the (Samskr̥t) alphabet, O causer of firmness of all without exception;" Om! salutation unto thee, O potent Rosary of Akṣa beads, quickened with the fifty letters of the alphabet, O driver of evil spirits; Om! salutation unto thee, O potent Rosary of Akṣa beads, quickened with the fifty letters of the alphabet, O dealer of death unto the delusion relating to the existence of the Universe which is apart from the Brahman, that assumest the form of the knowledge of the Brahman, that conquers death of the form of the delusion relating to the existence of things apart from the Brahman, O thou that promptest all, that vouchsafest protection unto all the worlds through thy omnipotence, that sustaineṣt

all the worlds, that createst all things, that causest the prevalence of the day through the rising of the Sun, that causest the prevalence of the night through the rising of the moon and the stars, that causest the multitudinous streams to flow along their wonted course, that renderest travel from place to place safe, that causest travel from continent to continent, nay from one world to another safe, thou flashest always in the form of the innermost sentience, thou dwellest in the hearts of all. Salutation unto thee of the form of Sarasvatī, the goddess of speech, in the aspect of the Parā, with her seat in the Mūlādhāra. Salutation unto thee, of the aspect of the Paśyantī, with her seat in the navel. Salutation unto thee, of the aspect of the Madhyamā, with her seat in the heart. Salutation unto thee, of the aspect of the Vaikhari, with her seat in the throat, wherefrom all articulate speech emanates. O thou that art of the character of all the Tattvas (eternal principles) that art of the character of all the Vidyās (mystic lore), that art of the character of all the powers, such as desire, knowledge and sentient action, that art of the character of all the Devas (Brahmā and others), that art adored by the sage Viśiṣṭha, that art served by the sage Viśvāmitra, salutation unto thee, salutation unto thee." (15)

FRUIT DERIVED FROM THE VIDYĀ

He who studies this Upaniṣad early in the morning, expiates the sins committed overnight. He

who studies it at sun-set, expiates the sins committed in the course of the day. By applying himself to it both in the morning and the evening, the sinner becomes a sinless man. The Mantra recited as Japa with the aid of the Rosary of Akṣa beads, in the aforesaid manner, becomes efficacious at once. So says the Lord Guha unto Prajāpati. Thus the Upaniṣad. (16)

THE ATHARVAS'IKHOPANIṢAD

[This Upaniṣad, which is the twenty-third among the 108 Upaniṣads and forms part of the Atharvaveda, gives an exposition of the foremost Dhyānamantra (employed as a prayer-formula), *viz.*, the Praṇava and its four quarters, the Tāraka character of the Turyomkāra, its characteristics, its identity with the Brahman and its sole objective, *viz.*, meditating on Śiva, all in the form of a discourse between Atharvan and his disciples, Pippalāda and others].

KHAṆḌA I

SEEKING TO KNOW THE FOREMOST DHYĀNA MANTRA EMPLOYED

Then, after the purification of the mind through the employment of the means prescribed for the purpose, the sage Aṅgiras, the son of Pippalāda, and the sage Sanatkumāra spoke to the reputed sage Atharvan thus: "O Lord, which is the form of Dhyāna (meditation) that came to be first of all employed by seekers after liberation? Unto which object of meditation should Dhyāna (meditation) be projected by such seekers? Of what form should that meditation be? Who is the person that should meditate? Who is to be meditated upon? (1)

MEDITATION THROUGH THE PRAṆAVA OF FOUR QUARTERS

Sage Atharvan replied unto them thus : " The form of Dhyāna (meditation), that ever came to manifest itself foremost of all, as the first word indicative of the Brahman through the desire of Īsvara, for the regeneration of all seekers, is this syllable, "Om". Meditation on the Īsvara that is the import of the Praṇava should be resorted to by seekers after liberation. This syllable of the above character is the Para (or the Apra) Brahman, which forms its import ; " The Omkāra is the Para as well as the Apra Brahman ", as the Śruti says. Its four feet (quarters) are as it were the four Vedas. This four-quartered syllable is the Para (or the Apra) Brahman. (2)

THE REAL FORM OF THE FOUR MĀTRĀS

The first Mātrā of this Praṇava is the earth, the syllable " A ", which is the Ṛgveda, through the Ṛks, constituting Veda ; has Brahman as its presiding deity and the eight Vasus as its subsidiary deities ; the Gāyatrī as its metre, and the Gārhapatya as its fire. The second Mātrā is the mid-ethereal region, the syllable " U ", which is the Yajurveda, through its Yajus (formulæ) ; has Viṣṇu as its presiding deity and the eleven Rudras as its subsidiary deities ; the Triṣṭubh as its metre and the Dakṣiṇa as its fire. The third Mātrā is the celestial region, the syllable " M ", which

is the Sāmaveda, through its Sāmans; has Rudra as its presiding deity and the twelve Ādityas as its subsidiary deities; the Jagatī as its metre, and the Āhavanīya as its fire. : What stands at the end of this Praṇava is the fourth part, is the Ardhamātrā (half-syllable) which is the lunar region, the Tūrīya Omkāra; is the Atharvaveda, through the groups of Atharvaṇa mantras; has the Saṃvartakāgni (diluvian fire), as its presiding deity and the seven Maruts as its subsidiary deities; the Virāṭ as its metre and the Ekaṛṣi as its fire; and is reputed as the Bhāsvatī (the radiant one) in all the systems of Vedānta. (3-6)

THE REAL FORM OF THE MĀTRĀS IN REGARD TO COLOUR, DEITY AND THE LIKE

The first Mātrā, of the form of the syllable "A", is of a colour which is a mixture of red and yellow; and has the great Brahman as its presiding deity. The second Mātrā, of the form of the syllable "U", is of a colour which is a mixture of the sheen of lightning and Kṛṣṇa (blackish blue); and has Viṣṇu (the all-pervading one), as its presiding deity. The third Mātrā, of the form of the syllable "M", is, owing to its proximity to the half-syllable and the syllable "U", indicative of prosperity and adversity respectively, is of a white colour; and has Rudra as its presiding deity, as Īśvara is subject to the Upādhi (distinctive attribute) of the bright-white colour. What Mātrā stands as the fourth at the end, assuming the

form of the Ardhamātrā (half-syllable), is of the colour of the sheen of lightning and of all colours (it being the prime cause of all colours), and has the Puruṣa, that fills up, through his Turya-form, all Mātrās (standards of measure), nay the entire phenomenal world which forms the basis of all standards of measure as its presiding deity. (7)

THE REAL FORM OF THE DIFFERENTIATED PRAṆAVA

This reputed Omkāra is verily made up of the four syllables, "A", "U", "M" and the half-syllable, has four quarters of four subdivisions each, the Visva, the Virāt, the Oṭṭ and the Turiya (each of them subdivided into the Visva-Visva, the Visva-Virāt, the Visva-Oṭṭ and the Visva-Turiya, the Virāt-Visva, the Virāt-Virāt, the Virāt-Oṭṭ and the Virāt-Turiya and so on), has four crests made up of the Visva-Turya, Virāt-Turya, the Oṭṭ-Turya and the Turya-Turya, is made up of four times four Mātrās (units of Time-measure) and is composed of four modulations, the gross, the Hrasva (short, which is subtler than the first part), the Dīrgha (long, which is subtler than the second) and the Pluta (the prolated), the subtlest of them all. (8)

FRUIT OF MEDITATION ON THE DIFFERENTIATED PRAṆAVA

"Om", "Om", "Om",—having thus pronounced the Praṇava in three gradations (each succeeding one

being subtler than the preceding ones), the fourth is the tranquillized Ātman (the Turya, it being accomplished only on the abatement of everything apart from itself). Thus, by having recourse to the application of the Pluta (prolated) intonation of the Praṇava (i.e., by closely rivetting one's attention on to the radiance that manifests itself through the resonance of the topmost part of the Praṇava) in the attitude, "All is Om", the radiance of the Ātman perpetually manifests itself devoid of the veil that enshrouded it. / (9)

THE FOURFOLD DIVISION OF THE PRAṆAVA INTO THE GROSS AND OTHER KINDS

That which elevates the pronouncer, by moving from the Mūlādhāra upwards on to the Brahmarandhra, even on its being pronounced once (in the Pluta-Svara with the prolated intonation), is the Praṇava, "Om". That which causes all the Prāṇas (vitality principles) to melt away absolutely (Pralīyate), is the Pralaya (known as the Praṇava), it being the cause of the absolute abatement in the chief Prāṇa of the other subsidiary Prāṇas (vitality factors). That which causes all the Prāṇas (vitality principles) to prostrate themselves before and get merged in the Paramātmān, so as to attain identity with him, is for that reason known as the Praṇava. The one substance which is predicated by the term "All", that is the source wherefrom all the gods and all the Vedas took their origin and wherein they attain final repose, which is firmly established in the

four-fold state, is of the character of the Praṇava. [The gross part of the Praṇava is the Omkāra; its subtle part, is the Pralaya; its causal part is the still subtler Praṇava and its Turiya (fourth part) is the Brahman, wherein all things apart from itself stand fully tranquillized. There remains nothing whatsoever apart from the Brahman, either of the character of the Abhidhāna (term) or the Abhidheya (what it predicates)]. (10)

KHAṆḌA II

THE TĀRAKA CHARACTER OF TURİYOMKĀRA

The Gods connoted by the Praṇava (from the Viśva-Viśva on to the Avikalpānujñāikarasa, as well as the Vedas containing their names), have curiously enough construed the purpose of the Turīyomkāra in this manner: that which helps in crossing is the Tāra (a boat): as the Turīyomkāra helps in surmounting all the sorrows and fears of worldly existence, which recur through several series of births and deaths in succession, hence that is the Tāra. [The Praṇava that indicates the Brahman is not the boat, but is verily the other shore reached after crossing the ocean of worldly existence.]

THE TURİYOMKĀRA OF THE CHARACTER OF VIṢṆU

For the reason that all the gods (the Viśva-Viśva on to the Avikalpānujñāikarasa) enter the Turīyomkāra, to be entirely absorbed therein, that Turīyomkāra is of the character of Viṣṇu (the all-pervading one). (2)

ITS BEING OF THE CHARACTER OF THE BRAHMAN

For the reason that it causes all things apart from it to expand, by grasping them into its superabundance, it is the Brahman. (3)

ITS BEING SELF-MANIFEST IN CHARACTER

For the reason that, remaining sequestered from all percepts, internal and external, that have to be perceived through the functioning of the mind or experienced through the organs of perception and action, which are at best conjectures, as their very existence is problematical till the Turīyomkāra reveals them, the Turīyomkāra reveals them all, even as a light will disclose all things apart from itself placed in the darkness, which are but matters of conjecture till revealed, it is the self-manifest luminary that reveals all things apart from itself in their real character. (4)

ITS BEING OF THE CHARACTER OF MAHĀDEVA

For the reason that it reveals itself by shining distinctly from within in the interior of the body of things of the phenomenal world apart from it, revealed by it as they fall within its range often and often, as if to indicate, "I, the absolute existence, the Omkāra, am here within," very much like the flash of lightning that reveals itself often and often from within the cloud which it reveals, by bursting through it, for the reason that it

bursts through what is in front of it, concealing it from view (*vis.*, the *Māyā* that enshrouds it) and pervades all the worlds as well as the infinite crores of macrocosms that are within its range in the character of absolute existence (Sat), sentience (Cit) and bliss (Ānanda), and causes them to pervade in the form of the *Viśva*, the *Virāj*, the *Oṭṛ* and the like, very much like the flash of lightning bursting through the obstruction of the cloud in front of it and pervading the region within its exclusive range, because of such pervasion, the *Turīyomkāra* becomes the all-pervasive *Mahādeva* (the Brahman). This is the final conclusion arrived at by the gods and the Vedas.

KHAṆḌA III

EXPLANATION OF THE *TURĪYOMKĀRA*

The first *Mātrā* of this *Omkāra*, known as the syllable "A", is the *Jāgarita* (state of waking), experiencing the gross forms of the quintuplicated great elements. The second *Mātrā*, known as the syllable "U," is the *Svapna* (state of dreaming), through experiencing the subtle forms of the non-quintuplicated great elements, based on the impressions left by the experience of the quintuplicated elements during the waking state. The third *Mātrā*, known as the syllable "M," is the *Suṣupti* (state of sleeping), wherein the experiences of the gross and subtle elements in their quintuplicated and non-quintuplicated states, individually and collectively are in their potential state, lying

in a dormant condition. The fourth Mātrā, known as the Ardhamātrā, is the Turiya state which reveals the presence or absence of the experiences of the waking, dreaming and sleeping states. (1)

**THE PATH OF THE REALIZATION OF THE TURYA
ALONE IS CAPABLE OF BRINGING ON
SUCCESSFUL ACCOMPLISHMENT**

Should each of the Mātrās of the Praṇava, divided into its component syllables, "A" and others, dissolve into each other, the earlier grosser ones merging into the next succeeding subtler ones, in order that the practitioner intent on achieving the attainment of the state of the Turya-Turya will successfully achieve his end, by establishing the identity, through dissolution, of the subdivisions of all the four quarters of the Praṇava, commencing from the gross Vis'va-subdivision of the Vis'va-quarter and ending with the subtlest Avikalpānujñāikarasa, in fifteen successive stages and simultaneously with the dawning of the knowledge thereof, having become the self-luminous one, he becomes the Brahman alone. This path of attaining the knowledge of the truth that the Turya-Turya is the peerless Brahman alone leads to victory. For this reason, this path of attaining the Turya-Turya, standing apart from all wrong paths, is resorted to for meditation on the Turya-Turya, and accomplishment of Nirvikalpa Samādhi. The Brahman alone remains as the Turya-Turya, for the reason that the attainment

of the Turya-Turya is successfully accomplished only through the withdrawal from their functioning of all the organs, external and internal, and stabilising what should be meditated upon and firmly held with the one-pointed mind to the exclusion of every thing apart from it, that is the Brahman alone.

MEANS TO BE ADOPTED FOR THE REALISATION OF THE TURYA

After completely dissolving all the organs in that Turya which is the reputed Brahman, and meditating on the Brahman which is the residual substratum of such dissolution in the attitude, "I am the Brahman," in virtue of the potency of such meditation, the practitioner becomes Viṣṇu, the Pradhāna-Puruṣa, the foremost among the Puruṣas. Or by completely dissolving the Prāṇa along with the organs of perception and action in the mind, and remaining with the mind alone as the residuum, he whose mind gets confirmed in the aspect of the Brahman, that practitioner who meditates on the Brahman alone in the aforesaid manner, becomes Rudra. Or after thoroughly dissolving all the organs aforesaid, that seek release from functioning, along with the Prāṇa, in the mind and dissolving such mind thoroughly in the culminating portion of the Nāda, the resonance of the Praṇava, that is the Brahman, non-differentiated from the Paramātmān, the Īśvara that is the Brahman should be meditated upon by the practitioner intensely, with a view to his being

firmly established in the Ātman alone. Hence should he meditate on the Īśāna as his own Ātman. (3)

ŚIVA ALONE ELIGIBLE TO BE MEDITATED UPON

For the reason that Brahmā, Viṣṇu, Rudra, and Indra (the creator, the sustainer, the destroyer and the foremost leader of all the gods respectively), bring into being all this phenomenal world, as also all the organs of perception and action, the mind of volitions, the intellect, the thinking mind and individuality, constituting the inner sense, along with the five great elements, the prime cause of all this is the Brahman known as Īśvara. Apart from this Īśvara, neither the great elements, nor the organs aforesaid, nor the Guṇas, Satva (Rhythm), Rajas (Mobility) and Tamas (Inertia), constitute the cause. The Paramesvara, the prime cause of all causes, is the Dhyātā (meditator) who meditates in the attitude, "There is not even a speck apart from me," himself becoming worthy of being meditated upon, becomes the efficient cause and controller of ether and other elements and their variants that are mutually causes and effects in the discharge of their allotted duties. The Paramesvara that is worthy of being meditated upon, is the Sarvesvara, possessed of all powers such as Omniscience, Omnipotence, Omnificence, Universal Immanence and the like, Sambhu (the source of all well-being), the Paramātmā who prevails always; should any man stabilize this changeless Ātman in the ether of the middle of his heart, be

it for a little more or less than the duration of a second, through meditation, and become entirely absorbed in Him, the highest fruit thereof will be the attainment, by the meditator, of the state of the Paramātmā, while its intermediate fruit will be the attainment of the religious merit of performing the one hundred and seventy-four Kratus (sacrifices) which he will surely attain. The entire path of the Oṃkāra will be realized by him. He who knows the Oṃkāra in this manner will attain the fruits resulting from all kinds of meditation, from resorting to Yoga and Jñāna. The knower of the Oṃkāra in this manner becomes the transcendent Īśa or Śiva who alone is exclusively worthy of being meditated upon, and also becomes one who brings about the well-being of all his devotees. Hence one should give up all things apart from the Brahman that is propless, and devote himself entirely unto the attainment of the Brahman. (4)

FRUIT OF THE STUDY OF THIS UPANIṢAD

The Atharvas'ikhā here comes to a close. The twice-born one, on studying this Upaniṣad along with its import, is released, through its potency, from any more residence in the mother's womb, becomes a Jīvanmukta at first, and thereafter a Videha-mukta. Thus. "Oṃ!" The Brahman is Supreme Truth. Thus the Upaniṣad. (5)

THE ATHARVAS'IROPANIṢAD

[This Upaniṣad, which is the twenty-second among the 108 Upaniṣads and forms part of the Atharvaveda, is in the form of a discourse between Rudra and the gods, relating to the attainment of the state of the Parabrahman, and gives an exposition of the non-dual, eternal and all-embracing character of Rudra, the hymns of the gods in praise of him, the import of the terms of the prayer evidencing his greatness, the great Pās'upata-vow and the attainment of identity with the Rudra-paramātmān, winding up with a prayer addressed to Parameś'vara, seeking affluence, sustenance and a mind ever leaning towards the Brahman, the right kind of knowledge requisite therefor and the attainment of Kaivalya of the incorporeal type].

ENQUIRY OF THE KNOWLEDGE OF THE REAL FORM OF RUDRA SOUGHT BY THE GODS

The Devas (the gods), once upon a time, went to Mahākailāsa in Svargaloka, whose praises are fit to be sung even by celestial beings. Having reached it, the Devas asked Rudra, who drives away the disease of the delusion relating to the existence of things apart from the Brahman, thus : " Pray who art thou " ? (1)

EXPOUNDING THE TRANSCENDENT ONENESS OF RUDRA

Being questioned thus, he replied unto them thus :
 "I am the one absolute existence, the innermost Ātman that is the basis of the apprehension "I" and the like. I was in existence long before the creation, even prior to beginningless time. I am at present in existence. I shall continue to exist ever more, in the future also. Nought else exists at any time apart from me, the Parames'vara."

THE CHARACTER OF RUDRA AS IMMANENT IN ALL

Having said so, he (Rudra, with his real form unshrouded), from being the Īsvara holding sway over all beings from the interior, entered the state of immanence as the all-witness, bearing passive testimony to all things apart from the Brahman and completely penetrated the interior of all the cardinal points by pervading them all in his capacity as the Antaryāmin of all things. He of the aforesaid character am I, the eternal and the transient in the character of the prop of all, that is itself without a prop ; I am the Brahman and I am the Abrahman (the prime cause and the myriads of its effects) ; I am also the Ātman and the Anātman ; I am the one inclining towards the east and towards the west ; I am the one inclining towards the south and towards the north ; inclining downwards and upwards, towards the four principal quarters and

towards the four intermediate quarters am I ; I am the male, the non-male and the female by sex ; I am the three sources of energy, the Gāyatrī, the Sāvitrī, and the Sarasvatī ; I am the three Vedic metres, the Trīṣṭubh, the Jagatī and the Anuṣṭubh ; I am the Chandas (sacred Metre) ; I am the three sacred fires, the Gārhapatya, the Dakṣiṇāgni and the Āhavanīya ; I am the truth of the absolute existence ; I am the cow, a progeny of the celestial Kāmadhenu ; I am Gaurī, the daughter of the Mountain ; I am the oldest in point of age ; I am the most excellent in point of quality ; I am the most exalted in point of knowledge ; I am the waters, and I am fire (representative examples of the five great elements) ; I am the Ṛk, the Yajus, the Sāman, and the Atharvāṅgiras, the four Vedas ; I am the imperishable prime cause ; I am the perishable ; I should be well-guarded from falling into the hands of the enemy of the Brahmadevī ; I should be well-protected even from a friend by being preserved as a profound secret ; I am the forest ; I am the sacred place of pilgrimage ; I am the sacred streams and shrines ; I am the top, the middle and the root of all things ; I am all that is established and not established in the interior and exterior, in the front and in all the ten directions, the eight cardinal points, as well as what is above and below ; I am the exact prototype of all these, the radiance of my form embracing all of them ; I, that am the all-embracing radiance, am alone the one absolute existence : O ye gods, do all of you know me alone as the all.

FRUIT OF THE KNOWLEDGE OF RUDRA

He who knows me, knows all the gods as of my real form. I propitiate and propitiate the terrestrial world by the solar rays emanating from me. I propitiate and propitiate the Brāhmaṇas by the austerities contributing to their high rank as Brāhmaṇas amidst all classes. I propitiate and propitiate the sacrificial offerings (such as cooked rice and sacrificial cakes) by oblations of ghee and the like; I propitiate and propitiate the duration of individual life by the chief Prāṇa (vitality principle); I propitiate and propitiate the truthfulness and other upright qualities in every day life by the truth of the real existence. I propitiate and propitiate Dharma or righteous conduct contributing to human well-being by Dharma of fitness to have a firm hold on the knowledge of the Ātman once that is attained. (5)

HYMNS BY THE DEVAS IN PRAISE OF RUDRA

Thereafter the Devas did not see him in His superbly radiant real form pervading the entire Universe. Unable to do so, the said Devas meditated on him and then praised him with the following Mantras, with hands uplifted in a prayerful attitude: "Om, He who is Rudra, the reputed Lord, who is also Brahman, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣañjanadom (Om, the Turyomkāra that shines at the crest); thou art of the form embracing the

entire Universe. (6) "Om, He is Rudra, the reputed lord who is also Viṣṇu, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (7) "Om, He who is Rudra, the reputed lord, is also Mahesvara, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire universe. (8) "Om, He who is Rudra, the reputed lord, who is also Umā, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire universe. (9) "Om, He is Rudra, the illustrious lord, who is also Vināyaka, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (10) "Om, He who is Rudra, the illustrious lord, who is also Skanda, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (11) "Om, He who is Rudra, the illustrious lord, who is also Indra, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (12) "Om, He who is Rudra, the illustrious lord, who is also Agni, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (13) "Om, He who is Rudra, the illustrious lord, who is also the Bhūḥ (earth), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, Ś'ṛṣaṇjanadom; thou art of the form embracing the entire Universe." (14) "Om, He who is Rudra, the illustrious

lord, who is also the Bhuvar (mid-etherial region), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe." (15) "Om, He who is Rudra, the illustrious lord, who is also the Suvar (the celestial region), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe." (16) "Om, He who is Rudra, the illustrious lord, who is also the Mahar (the region of radiance), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe." (17) "Om, He who is Rudra, the illustrious lord, who is also the Janoloka, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe." (18) "Om, He who is Rudra, the illustrious lord, who is also the Tapoloka, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe." (19) "Om, He who is Rudra, the illustrious lord, who is also the Satyaloka, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire Universe". (20) "Om, He who is Rudra, the illustrious lord, who is also the Pṛthvī (the earth-element), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire universe." (21). "Om, He who is Rudra, the illustrious lord, who is also the waters, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the

form embracing the entire universe." (22). ✓ "Om, He who is Rudra, the illustrious lord, who is also fire, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (23) "Om, He who is Rudra, the illustrious lord, who is also air, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (24). "Om, He who is Rudra, the illustrious lord, who is also ether, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (25). "Om, He who is Rudra, the illustrious lord, who is also the sun, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (26). "Om, He who is Rudra, the illustrious lord, who is also the moon, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (27). "Om, He who is Rudra, the illustrious lord, who is also the stars, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (28). "Om, He who is Rudra, the illustrious lord, who is also the eight planets, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of the form embracing the entire universe." (29). "Om, He who is Rudra, the illustrious lord, who is also the Prāṇa (the chief vital principle), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom ; thou art of

the form embracing the entire universe." (30). "Om, He who is Rudra, the illustrious lord, who is also Kāla (Time), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (31). "Om, He who is Rudra, the illustrious lord, who is also Yama (the controller), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (32). "Om, He who is Rudra, the illustrious lord, who is also Mṛtyu (the destroyer), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (33). "Om, He who is Rudra, the illustrious lord, who is also the immortal existence, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (34). "Om, He who is Rudra, the illustrious lord, who is also the three durations, the past, the present, and the future, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (35). "Om, He who is Rudra, the illustrious lord, who is also the Visva (the universe), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (36). "Om, He who is Rudra, the illustrious lord, who is also the All, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'irṣaṁjanadom; thou art of the form embracing the entire universe." (37). "Om, He who is Rudra, the illustrious lord, who is also the entire

phenomenal existence, Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire universe." (38) "Om, He who is Rudra, the illustrious lord, who is also the Satya (Truth), Bhūr, Bhuvar, Suvar, unto him salutation, salutation, S'īrṣaṇjanadom; thou art of the form embracing the entire universe." (39). "Om, He who is Rudra, the illustrious lord, the one absolute Brahman art thou; also what is indicated by the numerals, one, two and three, that thou art, what is above and what is below, that also thou art; thou art the quiescence, wherein all ignorance finds its repose; thou art the strength of opulence; thou art the bliss of contentment; thou art what is the oblation and what is not; thou art the universe that is superimposed on thee and the universe that is rejected as apart from thee; thou art what is given away and what is not given away; thou art the austerity that is performed in expectation of a fruit and performed in expectation of no fruit or recompense; thou art the transcendent prime cause and the non-transcendent effect of such cause and also the final resort of the multitudes of creatures that are but parts of thine own form. (40)

THE PRAYER OF THE GODS UNTO RUDRA

"O immortal Rudra, may we drink the Soma-juice, due to Thy grace. May we become immortal through the performance of the Soma-sacrifice. May we attain thy radiance, after giving up unto thee the

fruits of our sacrifices and other austerities, through the knowledge attainable only through the purification of our minds, as the result of Thy grace, and by assuming the attitude, "I am that radiance alone". Further, may we realize, as our own Ātman, the radiant gods, that stand in no way differentiated from the Brahman, *viz.*, this Virāj, the Sūtra, the Bīja and the Turīyātman, or Brahmā, Viṣṇu, and Mahes'vara, all due to our having realized thy real form in the attitude, "I alone am all these." What shall the foe of the form of the obstacles to the attainment of thy state, *viz.*, lust, anger, greed, infatuation, delusion and spite, or of the form of the ignorance of the Ātman do unto us, who have been vouchsafed the "fear-not" boon by thee? Verily, when this enemy of ours is thus incapable of assailing us and dislodging us from our position, what can the disturbing influence of the vicious deed of a mortal do as, at the very moment of the dawning of real knowledge through Thy grace, even the doer of vicious deed will have attained the state of the Brahman; as "religious merit as well as sin is alike the absolute sentience of the Brahman alone," as the Ś'ruti says. What conduces to the well-being of all the worlds is this Akṣara, the imperishable entity of the name of Rudra, fit to be adored by the Prajāpatis (the lords of creation), which is intensely subtle, which is most favourably disposed towards those devoted unto none other than the self-same Rudra, which is the Paraśa because of its fullness, which grasps the ungraspable non-differentiated Avyakta, the indistinct chaos,

through its own non-differentiated, ungraspable form, which, all-pervasive like Vāyu (air), grasps through the Sūtrātman, the Great Vāyu, presiding over all the Prāṇas as the Mukhyaprāṇa, which, with its prepossessing appearance, grasps the Soma-juice offered at sacrifices, which grasps with its own brilliant radiance the intense darkness of the ignorance of the Ātman, on the opposite side of it, unto that Paramātman, Śrī Rudra, that absorbs all into his own Self, himself remaining alone, the great eclipser of all but himself, salutation, salutation. All the deities, Indra and others, presiding over the organs of perception and the like, abide like so many rope-serpents, in the innermost cavern of the heart (the chief centre of vital energy). So are the Prāṇas (along with the external organs Vāk and others with their five different functions) established in the heart. Thou that transcendest the three Mātras (the letters "A", "U" and "M" of the Praṇava and their controllers—the Visva, the Virāj, and the Oṭṛ), perpetually abidest in the heart, as the Paramātman non-differentiated from the innermost Ātman, bearing testimony to the presence or absence of the thousand and one kinds of functionings of the mind manifest therein and at the same time standest apart from them all. Above that (heart) shines the crest (as the most elevated part of the body), indicated by the syllable "M", as well as its controller, the Prājña and others; similarly, as the dependent part of it is the Pāda (foot), indicated by the letter "A", its controller, Visva and others; and in the middle part in

the middle of its form, is the letter, "U" indicated by its controller, the Taijasa, and as the topmost part of it, is the Turya indicated by its controller, the Turyātman, the whole standing for the Omkāra. That which is at the elevated part (the crest) is the Omkāra. What is the Omkāra is the Praṇava. What is the Praṇava is the Sarvavyāpī or all-pervasive One. What is the all-pervasive One is the Ananta or endless One. What is the endless One is the Tāra (the Brahman). What is the Tāra is the Sūkṣma or subtle One. What is the subtle One is the Sūkṣma (that is of a white colour). What is the Sūkṣma is of the character of Vidyut or lightning. What is of the character of lightning is the Parabrahman, thus. That is the Eka or one absolute existence. What is the one absolute existence is Rudra, Īśāna, the Bhagavat (the omnipotent lord), the Mahesvara, the Mahādeva. (41-44)

THE MEANING OF THE TERM "OMKĀRA"

Now arises the question, "Why is the Omkāra so called?" The answer is: "For the reason that even while it is being pronounced, it elevates, as it were, the entire body, for that reason alone it is known as the Omkāra." (45)

THE MEANING OF THE TERM "PRAṆAVA"

Now arises the question, "Why is the Praṇava so called?" The answer is: "For the reason that even

while it is being pronounced, it causes the Brahman of the four Vedas, Ṛk, Yajus, Sāman and Atharvāṅgiras (represented by all the Ṛtviks officiating at the sacrifice) to make Praṇāma or obeisance unto the Brāhmaṇas (worthy of veneration, because of their high status and superior wisdom, attainable only through purification of their minds), for that reason it is known as the Praṇava." (46)

THE MEANING OF THE TERM SARVAVYĀPI OR "ALL-PERVASIVE ONE"

Now arises the question, "Why is it known as the all-pervasive one?" The answer is: "For the reason that even while it is being pronounced, it pervades all the worlds, as their inseparable concomitant, even as oil would pervade the entire mass of pulverised sesamum-seed, the source from which it has been separated, pervading the mass as intimately as the warp and the woof in a piece of cloth, for that reason it is known as the all-pervasive." (47)

THE MEANING OF THE TERM ANANTA OR "ENDLESS ONE"

Now arises the question, "Why is it known as the endless one?" The answer is: "For the reason that even while it is being pronounced, neither the beginning nor the end thereof is reached, either in the transverse direction or upwards or downwards, for that reason it is known as endless." (48)

THE MEANING OF THE TERM "TĀRA"
(HELPING ONE TO SURMOUNT ALL FEAR)

Now arises the question: "Why is it known as the Tāra?" The answer is: "For the reason that even while it is being pronounced, it helps one to surmount the great fear of swirling in the recurrence of staying in the womb, birth, dotage and death, for that reason it is known as the Tāra (boat)." (49)

THE MEANING OF THE TERM SŪKṢMA OR
"SUBTLE ONE"

Now the question arises, "Why is it known as the subtle one?" The answer is: "For the reason that even while it is being pronounced, it abides in other bodies (as the Viśva-viśva and the like), only after becoming the subtle, innermost Ātman, subtler than the tiniest awn of a grain of wild paddy, for that reason it is known as the subtle one." (50)

THE MEANING OF THE TERM "SUKLA"

Now arises the question: "Why is it known as the Sukla?" The answer is: "For the reason that even while it is being pronounced, it manifests itself in its own form (klandate, klāmayate) and reveals other forms apart from itself, for that reason it is known as the Sukla." (51)

THE IMPORT OF THE TERM "VAIDYUTA "

Now arises the question: "Why is it known as the Vaidyuta?" The answer is: "For the reason that even while it is being pronounced, it (the Ātmatattva) causes all bodies (typical of the state of ignorance of the Ātman) to be revealed (vidyotayati) in their real nature as non-existent apart from itself, in the very thick darkness (of the ignorance of the Ātman), for that reason it is known as the Vaidyuta (the resplendant, self-manifest, lightning-like Ātman). (52)

THE MEANING OF THE TERM "PARABRAHMAN "

Now arises the question: "Why is it known as the Parabrahman?" The answer is: "For the reason that even while it is being pronounced, it increases in volume by grasping everything apart from itself (bṛhati, bṛmhayati) and causes all to be merged in its expansive abundance, itself transcending them all." (53)

THE MEANING OF THE TERM EKA OR "ONE "

Now arises the question: "Why is he known as the One?" The answer is: "For the reason that the Paramesvara withdraws once for all at the time of the deluge all the worlds fashioned out of his mind, himself remaining in the attitude, "I alone am all these", creates them once again, in the subtle form at first, then creates them again in the gross form of

diverse kinds (in a differentiated state), and having thus brought into existence all the beings created out of the non-quintuplicated and the quintuplicated great elements, causes them all perpetually to abide in himself, their only prop and sustains them thus." (54)

THE MEANING OF THE TERM EKO RUDRA OR "THE ONE RUDRA"

Now arises the question: "Why is Rudra known as the One Rudra?" The answer is: "For the reason that Rudra is one alone (being peerless and non-differentiated); all things apart from him did not at any time whatever stand as his peer nor as the second after him, for the reason that they stood merged in him, their cause, who, in conjunction with the Mūla-prakṛti, the primordial root-cause of the material world, assuming the state of the omnipotent Īśvara, desired to create in his own fashion these worlds (and controls them ever since), that came to be generated (and that are going to be generated over and over again at the end of each Kalpa-pralaya), that came to be controlled by the Īśa (and are to be controlled ever more, whenever they are generated), by being allotted their respective functions, that reputed Īśvara stands firmly established in the hearts of all beings individually and separately in the form of the sūtra, the Antaryāmin and the innermost Ātman. Having created the worlds at the time of the creation, assuming the

character of the four-faced Brahmā, having sustained the worlds (that had in him their main stay), in the character of Viṣṇu as their protector, at the time of their dissolution he absorbed them into his own self in the character of Kālāgni-Rudra. For that reason Rudra is said to be the One Rudra." (55)

THE MEANING OF THE TERM "ĪS'ĀNA "

Now arises the question: "Why is Īs'āna so called?" The answer is: "For the reason that he controls (īśate) all the worlds through the transcendent powers of sentient action, of sentient knowledge, and of sentient desire." O mighty Lord (that wouldst not brook or tolerate the ignorance of the Ātman by any means), we prostrate ourselves all around thee; even as the owner of herds of cows protects all his cows without distinction, looking upon all of them with affection, even though some of them might have become dry, even so, O Lord, do Thou deign to protect us all with affection, even if we are incapable of worshipping thee in the right manner, and make us, in Thy mercy, eligible to attain thy state. O omnipotent Indra, we prostrate ourselves all around thee, that art the supreme controller of all mobile animal beings (unto which thou hast allotted their respective functions), as also of all immobile inanimate things around thee, whose growth and the like thou controlllest, thou that art the all-seeing supreme judge of the celestial and other worlds." (56, 57)

THE MEANING OF THE TERM "BHAGAVAT"

Now arises the question: "Why is it he is called the Bhagavān?" The answer is: "For the reason that he looks upon all beings (Jīvas generated out of a part of his own being) in the attitude, "All this progeny of mine are only of my form. There is nothing apart from me", causes in them all self-realization of the form, "I am the Paramesvara" and thus brings about in them the perception of the identity of the innermost and the transcendent sentence, for that reason he is known as the Bhagavān." (58)

THE MEANING OF THE TERM "MAHESVARA"

Now arises the question: "Why is he known as Mahesvara?" The answer is: "For the reason that he absorbs into himself once for all, all the worlds (that are the creatures of ignorance), being the destroyer of them all (and causes them to remain in him, their Ātman, alone), once again generates them (in their subtle form), and again in the gross form of diverse kinds (after quintuplication), and causes them all to abide perpetually in him, their only prop, and sustains them thus, he is known as Mahesvara (that remains alone)." (59)

THE MEANING OF THE TERM "MAHĀDEVA"

Now arises the question: "Why is he known as Mahādeva?" The answer is: "For the reason

that having given up all forms of existence (apart from his own, as being of a false character), he is glorified (mahīyate) in the abundance of his Omnipotence, through knowledge and yogic power, for that reason he is known as Mahādeva. (60)

THE ALL-PERVASIVE CHARACTER OF RUDRA

What has been expounded thus far, this (in short) is the career of Śīrudra-paramātmān. This radiant god (characterized by the terms commencing from the Praṇava and ending with Mahādeva, as detailed above), that is the self-luminous substratum of sentience, that is yet, in the eye of ignorant folk, of the form of the Virāj and the Hiraṇyagarbha, occupying all the intermediate quarters, and came into being long before all other forms of existence as the most ancient Hiraṇyagarbha; he alone exists in the interior of all the Jīvas; he alone, who has come into existence in the form of human beings at present and is going to be born likewise in the future also, stands firmly established individually in the hearts of all human beings (as the Antaryāmi-ātmān) with his face simultaneously turned in all directions. With his eyes turned simultaneously in all directions, with his face turned simultaneously in all directions, with his hands stretched simultaneously in all directions, and his feet covering simultaneously all directions, he assembles with his two principal arms all the multitudes of Jīvas created by him, and thus brings into existence the

celestial, the terrestrial and other worlds, along with Jivas that are capable of rescuing themselves, through their own efforts, from falling into the worldly existence, himself remaining as the one absolute noumenal existence. (61, 62)

RESULT OF SEEKING RESORT TO PRACTICE OF THIS KIND

What the scriptural texts declare as the quintessence of all systems of Vedānta, that conclusion, that the Brahman is identical with the peerless innermost Ātman, alone should be grasped. This path tending upwards is broad enough whereby the gods, the sages and the Pitṛs or manes of the departed ancestors, attain the transcendent Brahman, the other (qualified Brahman) and final beatitude as well. Those men of fortitude, who see in the middle of the heart, the most excellent Self-luminous Lord of the Universe, of the form of a speck of fire, wherefrom the four Vedas originated, as tiny as the tiniest awn of a grain of wild paddy, remaining firmly established as the innermost Ātman not differentiated from the Paramātmā, unto those most exalted knowers of the Brahman is the perpetual quiescence of the form of incorporeal liberation vouchsafed and unto none other. That sage who constantly reflects through meditation on that Paramātmā who is the one absolute entity in all the three durations, the omnipotent Īśāna that abides in every source of generation (assuming the various forms,

commencing from the Vis'va-Vis'va and ending with the Avikalpānujñāikarasa), by whom (as well as by the five Brahmās, Brahmā, Viṣṇu, Rudra, Īśāna and Sadāsiva), all this of the five-fold character (that is seen in the phenomenal world around as made up of the five great elements), is rendered full, the Puruṣa that in his fullness is potent enough to eclipse the phenomenal world of ignorance constituted of the five elements and their variants and remain as the peerless Brahman, the self-luminous substratum of sentience that shines as the Deva, worthy of being resorted to by Brahman and other celestials, the Tāra (boat) that enables multitudes of ignorant folk to cross the ocean of worldly existence, that sage attains the most intense tranquillity. (63-65)

MEANS TO BE ADOPTED BY TṚṢṆĀ-BOUND ONES SEEKING TRANQUILLITY

In the interior of the heart of all Jīvas (from Brahman down to the ant), wherein abide anger (resulting from one's thwarted desires), greed (to achieve the objects of such desires), and envy (at others' prosperity), that, knowers of the truth say, is the index of the mind. Having cut asunder this illusion of greed, which is the root-cause of worldly existence, with the sword of the realization of the Brahman alone, contemplating with the intellect on the potency of the Rudra-paramātman and establishing therein (in the heart) the Paramātman, Rudra, remaining as the Rudra alone,

that, they say, is the identity of Rudra with the Paramātman. (66)

THE MAHĀPĀS'UPATA VRATA

Ye ignorant folk, do ye direct your minds, through the penance of investigation in the right direction, to assume the attitude, "I am the Brahman of the name of Rudra. What is Rudra (that drives away the disease of the delusion relating to things apart from the Brahman), the eternal and the most ancient food to be ardently longed for, is the Brahman of the name of Rudra alone. Apart from that there is nought." This is the Pās'upata vow that should be taken by the seeker, through which alone could be successfully accomplished the Kaivalya (state of aloneness), by the Paśus (Jivas), bound by the Pās'a (cord) of the deluded belief in the real existence of things apart from the Ātman, through the attainment of the knowledge of the identity of the Paśu with the Pati (the Paramātman, Rudra) and the consequent vanishing of the Pās'a. What is Agni is ashes; what is air, is ashes; what is water, is ashes; what is earth, is ashes; what is ether, is ashes; what is all this (phenomenal world) is ashes; what are the mind and such as these, the eyes, are ashes alone; the Avyakta from which all these originate, is also ashes; having converted all these into ashes by applying the fire of the knowledge of the Brahman, and taking the ashes with the Mantra, "Agni and so on" (mixing it with the water of the knowledge

of the Ātman alone), one should smear the limbs with it and touch them. Hence is the vow known as the Pāsupata. (67)

RESULT OF STUDYING THIS GRANTHA (WORK) AND UNDERSTANDING ITS IMPORT

Whichever Brāhmaṇa, who treads along the path of the attainment of the Brahman, merely studies without understanding its import the Atharvasīras, seeking release from the bonds of Paśu-pāś'a (the emancipation of the Jivātman from the delusion relating to the existence of things apart from the Brahman), he becomes hallowed by fire; he becomes hallowed by air; he becomes hallowed by the Sun; he becomes hallowed by the Moon; he becomes hallowed by the real existence; he becomes hallowed by the all; he attains the religious merit of having performed ablutions in all the three and a half crores of sacred waters; he derives the fruits of having studied all the Vedas; he attains the fruit of having observed all the vows and austerities enjoined by all the Vedas; he becomes known unto all the celestials; he attains the fruit of having performed all the sacrifices and observances prescribed for one of his class and stage in life. By him will be attained the fruit of having recited all the Itihāsas, Purāṇas, and Rudras, a hundred thousand times; He attains the fruit of having recited the Gāyatrī a hundred thousand times. He attains the fruit of having recited the Praṇava ten thousand times. Every time that

he memorises this Grantha, he sanctifies ten generations of his progenitors; he sanctifies ten generations of his progeny and rows of diners falling in the range of his vision. Thus spake the most exalted Atharvaśīras, Atharvaśīras. Having recited this once, he becomes pure and cleansed and attains the merit of the performance of all austerities; having recited it for a second time he acquires Gāṇapatya (the merit of worshipping Gaṇapati), having recited it thrice he attains Sāyujya or Kaivalya with that God. Om Satyam (This is verily the truth). (68)

PRAYER SEEKING COMMUNION WITH RUDRA

That Rudra (that has been characterized as the Paramātman), who penetrated the interior of fire, waters and other gross elements as their Antaryāmin and likewise the herbs and creepers (in the same capacity), who created (in the character of Hiraṇyagarbha) all these systems of the Universe (the myriads of crores of macrocosms), and the fourteen worlds in each macrocosm, unto that Rudra (that driver of the disease of the delusion relating to the diverse forms of the Ātman such as the Sūtra, the Antaryāmin and the like) may our salutation be. (69)

PRAYER SEEKING Ś'RĪ (PROSPERITY), VIDYĀ (LEARNING) AND MOKṢA (LIBERATION)

The crest of this microcosm and of this macrocosm (*viz.*, the Turya in its individual aspect and the Turya

in its collective aspect, which are identical with each other), the Atharvan, the crest of the Atharvaveda (i.e., this Upaniṣad) has declared, as the one Rudra, the Turyātman, identical with the Turiya-brahman. That hallowing one (the Parameśvara), rousing the Mukhyaprāṇa seated along with the other Prāṇas, in the Anāhata Cakra of the heart and driving it further upwards beyond the top of the crest and the brain (the seat of the mind, situated in the middle of the Sahasrāra, in the interior of the Brahmanāḍī, after the accumulated Karma has been spent up), the vessel of the Turya, the self-luminous and sentient god seated alone in the Sahasrāra, containing the nectar of immortality, is broken to pieces. When that happens, may the chief Prāṇa, the Parameśvara, enthroned in that region, protect my body that has attained the state of Nirvikalpasamādhi (trance of the changeless type). As long as my body, which is subject to changes, remains in this world, so long may that chief Prāṇa (the Parameśvara) vouchsafe unto it Śrī or the wealth of various kinds that might be useful for its comfort in this world, food that would sustain the body as long as it lasts and a mind predisposed towards the perception of the Brahman; as also the Vidyā or lore leading to the knowledge of the Brahman, food for the sustenance of the body, and a mind predisposed towards the perception of the Brahman; and last of all, Mokṣa or liberation from the bonds of worldly existence, food for the sustenance of the body, and a mind predisposed towards the perception of the Brahman; whether the body lasts

or is lost, may Paramesvara by all means vouchsafe unto me liberation from the delusion as to the existence or non-existence of things apart from the Brahman, which would lead me on to Kaivalya (the state of aloneness of the incorporeal type), whether I long for it or not. Whatever has been expounded in this Upaniṣad is "Om," alone; the Brahman indicated by the term Tat or "That" (of the Mahāvākya, Tat tvam asi "That thou art"), is Satya or the absolute, real existence. Thus the Upaniṣad. (70)

THE KĀLĀGNIRUDROPANIṢAD

[This Upaniṣad, which is the twenty-eighth among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, deals with the rule prescribed for Bhasmadhāraṇa (wearing the Tripuṇḍra mark with ashes), as the means to be employed for the attainment of the knowledge of the Brahman, in the form of a discourse between the sage Sanatkumāra and Lord Kālāgnirudra.]

THE SEER AND OTHER PARTICULARS RELATING TO THE MANTRA OF THE KĀLĀGNIRUDROPANIṢAD

Then commences the Kālāgnirudropaniṣad that helps the Upāsaka to attain the state of Kālāgnirudra : the seer of the Mantra of this Upaniṣad is Saṁvartakāgni (Ṛṣi of Pralayakāla Sun). Its metre is Anuṣṭubh. Its deity is Kālāgnirudra (that destroys and reduces completely to ashes the ignorance of the Ātman and its concomitants). Its application is in the Japa (prayer) intended to win the favour of Śrī Kālāgnirudra. (1)

ENQUIRY INTO THE RULE RELATING TO THE TRIPUṇḌRA

Thereafter Sanatkumāra, the Mānasaputra, born of the mind of Brahmā, the Creator, who came to

know the supreme import of the highest truth as soon as he was born and duly became blessed, he having discharged all his prescribed duties, still with a view to regenerating ignorant folk asked the Lord Kālāgnirudra, who had manifested himself before him as a result of his meditating on him for a long time and by way of the fruition of the meritorious Karma of the world of ignorant folk, thus after pondering in the following manner within himself: "Should a knower of Brahman seek to impart instruction unto ignorant folk who are not eligible to receive it for want of proper training and the requisite purity of the mind and say, all at once, to the ignorant and the half-enlightened: "All this is Brahman", he will soon find himself dragged down into the bottomless pit of hell by such a disciple; hence should he strive to purify the interior of such folk through adequate means; this done, knowledge of Brahman will dawn in their minds of its own accord; thence will they attain the end and aim of their life. In this matter, the exclusive means to be adopted, conducive to the achievement of the end in view, is the Tripuṇḍra alone." Thinking in this strain, Sanatkumāra interrogated Kālāgnirudra thus: "O Lord, pray impart instruction unto me relating to the rule prescribed for wearing the Tripuṇḍra mark, along with an exposition of the underlying truth, so that the ignorance of the Ātman deeply ingrained in ignorant folk might be uprooted and they might attain, through their purified mind, the means of seeking after the knowledge of the highest

state of existence, the Brahman, and themselves become Brahman and expound the same unto others in the right manner in detail: What is the material to be employed for the Tripuṇḍra? Of what character is the place over which the Tripuṇḍra is to be marked? What is the authority for it? What are the lines? What are the Mantras to be uttered when making the mark? What is the power to be attained by the mark? What is its deity? Who is the maker of the mark? What is the nature of the fruit to be attained therefrom?" (2)

RULE RELATING TO THE TRIPUṆḌRA KNOWN AS THE ŚĀMBHAVAVRATA

Lord Kālāgnirudra replied unto him thus: "As for the material to be employed for making the Tripuṇḍra mark, that is the ashes generated from completely burnt cow-dung, having taken the ashes in the right hand with the uttering of the Mantras of the five Brahmanas, "Sadyojāta" and others, placing it over the left palm and reciting over it this Mantra thus: "Agniriti bhasma Vāyuriti bhasma Khamiti bhasma Jalamiti bhasma Sthalamiti bhasma" (What is fire is ashes; what is air is ashes; what is ether is ashes; what is water is ashes; what is the soil of the earth on which we stand is ashes), all the while touching the ashes with the right hand, then taking it up carefully with the right hand, with the uttering of the Mantra, "Mā nastoke tanaya" (Pray, do thou not unto our little disciple, our son) and so on, mixing it well with

water with the Mantra, "Mā no mahāntam" (Pray do thou not unto our great) and so on, one should place the Tripuṇḍra mark over the crest, the forehead, the chest and the shoulders with the Mantra, "Triyāyuṣaṁ jamadagneḥ" (The three durations of life of Jamadagni) and so on. With the five Mantras beginning with the word "Triyāyuṣaṁ" (The three durations of life), with the Tryambakānuvākas (sections of the Veda dealing with Tryambaka containing the Mantras of the Mṛtyuñjaya Sūkta), with the Mantras expounding the three Śaktis (creative powers), Durgā, Lakṣmī and Sarasvatī, commencing respectively with "Jātavedase sunavāma somam" (Unto the sacrificial fire do we pour libations of the Soma-juice) and so on, "Hiraṇyavarṇāṁ hariṇīm" [The spouse of Hari (Lakṣmī) of the colour of gold] and so on, and "Pāvakā naḥ Sarasvatī" (Our Sarasvatī, shining brightly) and so on, or the powers of sentient action, knowledge and desire, one should make transversely the three parallel lines over the head, forehead, chest and shoulders. This making of the three line marks, with the formality prescribed above is what is known as the vow of Śambhu. This Śāmbhava-vrata has been mentioned in all the Vedas and by the expositors of the Vedas. Hence should the seeker after liberation keep this vow for the sake of not reincarnating again and again. (3)

THE MEASURE OF THE TRIPUṆḌRAREKHĀ

Then Sanatkumāra, with a view to knowing the exact measure, enquired about the measure of wearing

the Tripuṇḍra (the three parallel lines). Unto him replied Rudra as follows : As for the wearing of the Tripuṇḍra, as prescribed in the Vedas, the lines are three-fold alone. Across the forehead, as far as it stretches on either side, then as far as the eyes stretch on either side and then as far as the two fore-crests, right and left, stretch on either side and in between the eye-brows as well, should the Tripuṇḍra be worn. (4, 5)

EXPOSITION OF THE POTENCY, THE DEITY
AND OTHER PARTICULARS RELATING TO THE
THREE LINES (REKHĀ)

What is its (Tripuṇḍra's) first line (Rekhā), that is the Gārhapatya-fire (including the earth-fire and the like); the syllable "A" individually and collectively, of the Praṇava; mobility (abiding in the Viśva, the Virāj and the Oṭṛ among the three Guṇas), the Bhūloka; the Ātman (of the line); the power of sentient action (of four-faced Brahmā); the Ṛgveda; the early morning austerity; and Mahes'vara (the great Paramātmā non-differentiated from the innermost Ātman) is its deity. What is its (Tripuṇḍra's) second line, that is the Dakṣiṇa-fire; the syllable "U", individually and conjointly, of the Praṇava; the rhythm (of the Taijasa, the Sūtra and the Anujñātṛ among the three Guṇas); the Antarātmā (Viṣṇu); the power of desire (of the form of truthful resolve); the Yajurveda; and the noon-tide austerity; and Sadās'iva is its deity. What is its (Tripuṇḍra's)

third line, that is the Āhavanīya-fire; the syllable "M", individually and conjointly, of the Praṇava; the inertia (of the Prājña, the Īśvara and the Anujñai-karasa among the three Guṇas); the Paramātman (Rudra); the power of knowledge (of the form of unbridled omniscience); Sāmaveda; the third austerity (of the evening twilight) and Mahādeva is its deity. Thus. (6-8)

FRUIT OF PRACTISING THE VIDYĀ

That knower who practises with ashes in conformity with the rule relating to the Tripuṇḍra mark, after receiving instructions from the mouth of his Guru, be he a celibate, householder, recluse, or mendicant (following the rules prescribed for his stage in life); becomes hallowed from the effects of heinous ordinary sins. He becomes one who has had his ablutions in all the sacred waters (three and a half crores in number) even without resorting to them. He attains the fruit of having studied all the four Vedas (to wit, a perfectly pure mind). He becomes one who has come to know all the Devas. He becomes the reciter of all the Rudra-mantras in perpetuity. He attains the secondary fruit of having enjoyed all enjoyments of this as well as the other world. He attains the principal fruit of giving up his body and attaining Śivasāyujya (communion with Śiva, *viz.*, the transcendent fruit of the incorporeal state of Kaivalya). He does not return again, he does not return again." So said the lord Kālāgnirudra unto Sanatkumāra. (9)

FRUIT OF STUDYING THE UPANIṢAD

He who is incapable of practising in the aforefaid manner but only studies this Upaniṣad, becomes (in the manner described herein) the Brahman alone, shining at the topmost part of the Praṇava as the Turiya, the one absolute existence. Om, this is the truth. Thus the Upaniṣad. (10)

THE KAIVALYOPANIṢAD

[This Upaniṣad, which is the twelfth among the 108 Upaniṣads, forms part of the Kṛṣṇa Yajurveda in the Kevala S'ākhā of which are expounded the three Vidyās *viz.*, the Karmavidyā, the Upāsanāvidyā and the Brahavidyā. Therein it is said that adepts of Karmavidyā are capable of attaining the Candraloka (lunar region), subject to reincarnation; adepts in Upāsanāvidyā are said to attain the Brahmaḷoka, rendered immune from reincarnation, through the conjoint practice of Karma (austerities enjoined in the Veda) along with Upāsanā; as for those who have renounced the Karma and Upāsanā paths but have cultivated the means prescribed therefor, there is the Brahavidyā prescribed as the means to attain Kaivalya (the state of aloneness). This Upaniṣad deals with the most exalted Brahavidyā, the means to be employed therefor, the truth underlying the terms "Thou" (Tvam) and "That" (Tat) of the Mahāvākya, Tattvamasi, "That thou art," forming the basis of the Kaivalya to be attained, and the transcendent Puruṣa that is attained by the knower of the import of the terms "Thou" and "That", taking the form of a discourse between Sage Āsvalāyana and Lord Parameṣṭhin].

DESIRE FOR THE KNOWLEDGE OF BRAHMAVIDYĀ

Then (after attaining the requisite qualifications prescribed for the acquisition of Brahmayidyā), Sage Āsvalāyana, the son of Asvalāyana, asked Lord Parameṣṭhin (who had reached the transcendent state, being possessed of the six attributes of overlordship *viz.*, omnipotence, valour, fame, affluence, knowledge, and detachment), having approached him with due sincerity and devotion, thus: "O Lord, pray impart unto me instruction relating to Brahmayidyā which is the most exalted of all the sixty-four Kalās and Vidyās, which is ever resorted to by virtuous souls (that have given themselves up to the acquisition of the knowledge of the Brahman) and is a profound secret (to be preserved from deluded folk) through the acquisition of which the knower attains, in a short time, the transcendent Puruṣa, transcending the transcendent state, rid of all religious merit and sin (resulting from his virtuous and vicious deeds) in consequence of the denial of the reality of the cause as well as the effect of such deeds, through the realization of Brahman in the attitude, "I am that transcendent Brahman, the Paramapuruṣa." (1)

THE ACHIEVEMENT OF BRAHMAVIDYĀ AND
THE FRUIT THEREOF

Then unto that Sage Āsvalāyana replied the Pitāmaha (the grand-sire of the universe, he having

generated Dakṣa and other Prajāpatis that created the universe), with great condescension, thus: "For the reason that the non-differentiated absolute Brahman which I shall presently expound unto thee, through imparting instruction in Brahnavidyā, could be realized only through the denial of the existence of all things apart from it (Brahman), and is incapable of being actually demonstrated unto thee all at once, for that reason, do thou know that Brahman, through adopting the four means, śraddhā (implicit faith in the import of the subject of my discourse), bhakti (unswerving devotion to it), dhyāna (abundant flow of conviction relating to things cognate with the quest, preceded by the eradication of belief in things that are detrimental to its attainment) and yoga (with the one-pointed mind concentrated on the attainment of the quest, which forms the real basis of my discourse), these being the essential pre-requisites for the realization of Brahman. Not through Karma (mere performance of austerities enjoined by the Śrutis and the Smṛtis), nor through Prajā or begetting offspring so conducive to worldly existence, nor through Dhana or possession of wealth looked upon by the gods and men alike as highly essential for their well-being, but through Tyāga (Renunciation) alone (of the form of giving up all austerities and actions enjoined by the Śrutis and the Smṛtis alike) have some knowers of the absolutely real existence attained the immortal state of Kaivalya (remaining as Brahman alone) through Saṁnyāsa of the form of thorough renunciation of all things, distinct and

indistinct, which are only apparently symbolical of the state of Viṣṇu, in favour of the quest after the absolute existence *viz.*, the Brahman). Those Yatis (ascetics who, after renouncing the phenomenal world which is full of misery, endeavour to attain the state of Brahman that brooks no differentiation between the innermost and the transcendent sentience), enter on that state of transcendent bliss which far outshines the bliss of Svarga and the like, that is stationed in the innermost recesses of the intellect, remaining there in the state of Kaivalya. Those Yatis that have attained confirmed conviction about the supreme substance through the perfect knowledge resulting from the realization of the truth expounded in the Vedānta (propounded by the one hundred and eight Upaniṣads, commencing from the Īsāvāśya, relating to the reality of the peerless Brahman, accomplished through the denial of the phenomenal world which does not actually exist apart from the Brahman), become the Brahman alone beyond doubt. Should there be some Yatis who have not attained perfect knowledge, as detailed above, they, with their inner senses rendered pure (owing to the absence of contamination through addiction to passion and the like), are all liberated by all means from the Upādhi of Parāmṛta (the transcendent immortality of the undecomposed Avyākṛta-atmosphere of Brahmaloḥa) in the regions of the Satyaloka (wherein they find themselves in accord with the degree of spiritual development attained by them) at the close of the second half of the

Parārdha (age of the Para, the Virāḍbrahman). Or, those Yatis who, having become the more exalted knowers of the Brahman, endeavour to attain the state of the most exalted knowers of the Brahman in regions that are of the Brahman alone, in the Brahman where all things apart from it get dissolved through denial, are released from the transcendent state. Or (if the reading "Parā-mṛtāḥ" be adopted), those Yatis that transcend things apart from the Brahman and are immortal (by being the most exalted knowers of the Brahman), when their inner senses attain the rhythmic state, all of them, that are already liberated, are once again liberated, when the time for being dissolved in the substance of the Brahman approaches, in the regions of the Brahmaloḥa and become the Brahman alone. (2-4)

PRELIMINARY REQUIREMENTS FOR MEDITATING ON THE QUALIFIED (SAVIŚEṢA) BRAHMAN

In a secluded spot, at a propitious hour, seated in Sukhāsana (comfortable posture) in a cleanly condition, with his neck, head and body well-balanced and erect, having transcended the Āśramas (the four stages in life, *viz.*, of the celibate, the house-holder, the recluse and the ascetic, and remaining in the stage of total renunciation and self-abnegation, that being the fittest for the controlling of the inner and the outer senses), this Parivrāṭ, having restrained all the organs of perception and action and the mind as well, and caused their functions to cease, making obeisance to his

own Guru (by whom he was initiated into the highest state), with due devotion, reflecting thereafter (through meditation and deep absorption) on his own Ātman seated on the Puṇḍarīka or white-lotus of his heart, that is devoid of all passion, that is exquisitely pure (being immune from the impurity of ignorance), that is transparent in the middle (due to the annihilation of the ignorance of the Ātman) and is devoid of sorrow (due to the absence of misery generated by things apart from the Ātman); meditating thereafter upon the incomprehensible (transcending the range of the mind and speech and lying beyond the range of the senses), the indistinct (that could not be distinctly cognized by the senses and the intellect), the infinite in form (not having either a beginning or the middle or the end), Śiva (that is, perpetually auspicious), the tranquillized (with all external and internal functions abated), the immortal (absolute existence), the Brahman, the Yoni (the source of the entire phenomenal world which is the creature of a deluded vision), that which is the prime cause of all, which is itself without cause, and with the dissolution of all effects, stands as the Brahman alone, that has neither cause nor effect, that has neither beginning nor middle nor end, the one absolute over-lord (capable of pervading wherever there is scope for pervasion), that is of the form of sentience and bliss, and yet formless and hence wondrous, that is conjoint with Umā (in the form of Ardhanārīśvara or that is ever associated with Brahma-vidyā), the Parameśvara, the Omnipotent Lord of all,

having as his three eyes (the sun, the moon and fire), the blue-necked (because of the virulent poison swallowed during Amṛtamathana, shining with a dark-blue lustre from the throat), the tranquillized one (with a composed mien or that has caused the abatement of the ignorance of the Ātman among his devotees by their assuming the attitude, "I am this Īśvara"), the source of all beings, the all-witness (the sentience that manifests itself on account of the transparency of the mind purified through such meditation), the Parivrāṭ-sage attains the radiance that shines on the other side of darkness and becomes that alone. (5-7)

REALIZATION OF SARVĀTMA BRAHMAN, THE HIGHEST MEANS

He (the sage that has attained Brahman), is the (four-faced) Brahmā; he is Śiva; he is Indra; he is the imperishable (Kūṭastha); he is the supreme being that is manifest in its own glory; he alone is Viṣṇu (the all-pervading Hari); he is the Prāṇa; he is Kāla (the consummator of all things, or Yama, the god of death); he is fire; and he is the moon. In short, he alone is all, whatever has been, whatever is yet to be, and whatever is ancient. Having known him, one transcends even death. There is no other royal road to liberation. Simultaneously with the dawning of the knowledge of the Brahman, eclipsing things apart from the Brahman, the knower becomes

the Brahman alone. Looking upon the Ātman inherent in all beings, from the four-faced Brahmā, down to a blade of grass, as in no way differentiated from his own innermost Ātman, and again conceiving all beings in his own Ātman, as the substratum of all, when the delusion relating to the super-imposition of being all things on the Ātman, that is the substratum of all, has vanished through the denial of their existence apart from Ātman, owing to the growth on a vast scale of the substratum-less Brahman into which all things ultimately merge, looking at the transcendent Brahman alone, the knower attains the state of remaining as the Brahman alone, and not by any other means. (8-10)

RULE RELATING TO THE MEDITATION ON THE PRAṆAVA

Should such a consummation be not attained, then, making his own inner sense the nether Araṇi (sacrificial chip of wood) and the Praṇava the upper Araṇi-chip, and practising the extraction through mathana, investigation aided by resourcefulness resulting from the study of Vedānta of the fire of realization (through the actual perception of the form of the Brahman, by remaining confirmed in the attitude, "I am the Brahman that is the substratum of all misconceptions superimposed on it"), the accomplished adept completely burns up and reduces to ashes his sin of the ignorance of the Ātman. (11)

SAMSĀRA IS OF PARAMĀTMAN ALONE IN THE FORM OF THE JĪVA

He (the reputed Paramātmā that would not brook the misconception relating to the existence of things apart from himself), being deluded by Māyā (of the form of ignorance of his own self) all around him (though in reality he is beyond the pale of the influence of Māyā), by abiding in the gross and other kinds of body, resorts to all kinds of action due to the influence of false pride that every thing every where is his own and pertains to himself. He alone derives the satisfaction incidental to the waking state of enjoyments of various kinds such as women, food, drink and the like. While in the dreaming state he, as the Jīva, is even then the enjoyer of pleasure and pain in an artificial world of his own created by his own mind under the influence of Māyā and based on the Vāsanā (impressions left on his mind by his experiences during the waking state as if they were real). While during sleep (as long as it lasts) when all the functions of his organs of perception and action, as well as of his mind, stand abated (along with the delusion relating to the existence of things apart from himself), being over-powered by the darkness of his ignorance, he attains Brahman of the form of bliss. Again, owing to the operation of the influence of the Karma of his previous incarnations, he reverts to his dreams or is roused to his waking state. The Jīva that diverts himself in the three cities

wherein he abides, *viz.*, the bodies of the gross, subtle and potential states, corresponding to the waking dreaming and sleeping states of the Jīva, from that (Jīva) alone has come into being this panorama of the phenomenal world of names and forms, even as the rope-serpent comes into being in the perfervid vision of an ignorant man. That which is the substratum of all the creatures of ignorance and the multitudes of their concomitants, that (Brahman) is of the form of unsurpassed bliss and is the indivisible one essence of existence, sentience and bliss wherein the three cities (abodes of the Jīva, the gross, the subtle and the potential bodies) get dissolved. From this (substratum of all), the Prāṇa (vitality-principles of the character of the power of sentient and non-sentient action), is generated like the rope-serpent. Similarly, the mind of the character of the power of perception and all the organs, known as the organs of perception and action (the body and the like), ether, air, fire, water and earth, the prop of the universe, all these derive their existence. (12-15)

ABSENCE OF DIFFERENCE BETWEEN THE JĪVA AND THE ĪSVARA

That which is the substratum of all things individually, indicated by the term "Thou" of the sacred text, "That thou art," which is the substratum of all things collectively, indicated by the term "That" of the sacred text, which is the little substratum that remains

after the rejection of all things apart from it, and is attained after an exhaustive denial of the existence of all such things, that which is believed to be the substratum of the entire universe but really transcends the entire universe superimposed on it, that great transcendent entity, the Parabrahman, is the All-Ātman (immanent in the innermost core of all), the super-abundant one, devoid of beginning, middle or end and other tripartite divisions and differentiations, what is subtler than the subtlest ideations of the mind, and is yet in reality devoid of grossness, subtlety or extent, the eternal being of the form of infinite existence, that alone is the Brahman which forms the basis of the denial of the totality of phenomenal existence. That (Brahman) alone is indicated by the term "Thou" which forms the basis of the denial of phenomenal existence individually. What is indicated by the term "Thou" is alone indicated by the term "That", and not otherwise. In the absence of what are in need of a prop, either individually or collectively or bothwise, what has been described as their substratum (the Brahman) ceases to be a substratum or stands in no need of a prop for itself, and is therefore absolutely one alone. What reveals the phenomenal world of the waking, dreaming, and sleeping states (the Viśva, the Virāj and the Oṭṭ and the like (as apart from itself) is the Brahman alone. Should the phenomenal world really exist, the Brahman will reveal it through its own radiance. Should the phenomenal world be not really existent, the Brahman will reveal such non-existence by manifesting

itself alone. On coming to realize, "I alone am the Brahman that is thus established," simultaneously with such realization, one is liberated from all the bonds resulting from the delusion relating to the existence of things apart from the Brahman. Whatever is fit for enjoyment in the three Dhāmas (seats of enjoyment), assuming the form of bliss in the gross state, whoever are the enjoyers (the Vis'va, the Taijasa or the Prājña), and whatever be the experiences of the enjoyment (forming whatever subdivisions of the gross state they may be, as also whichever deity exercises its beneficial influence over such enjoyment), the All-witness standing apart in a passive attitude from the experiences he bears testimony to in the innermost core of the three cities, *viz.*, the physical, mental, and causal bodies, standing apart as the Kūṭastha), the "I", the absolute sentience, the eternally auspicious substratum standing alone, is Sadāśiva alone. All things of the phenomenal world of ignorance and its concomitants have had their origin in me (Sadāśiva), and all things derive their sustenance in and through me (Sadāśiva) alone. In me alone do all of them attain their dissolution. I am "That", the Brahman of such character, the peerless, non-dual and eternal existence. (16-19)

DEMONSTRATING THE NON-DUAL (ABHEDA)

EXPERIENCE

Even as I am the cause of all, even so I alone am tinier than the tiniest speck of the concomitants

of ignorance, such as the subtle ideations of the mind and the like. I am likewise more prodigious than the most prodigious Mahat-tattva (the stupendous ignorance of the Ātman and its brood of concomitants, as all-pervasive as ether and the like and blooming out of the primordial ignorance generated by Māyā). So also I am this Viśva (Universe) which manifests itself in various and variegated forms, embracing as I do all of them, and there is not even an atom existent apart from me. I am the most ancient Puruṣa (peerless in point of fullness). I am the Īśa (the omnipotent controller of all). I am Hiraṇmaya (of the character of the Sun of radiance). I am of the form of Siva (the eternally auspicious). I am devoid of hands and feet but yet possessed of the powers of grasping and locomotion to an incomprehensible extent. I have no eyes but yet see. I am earless but yet hear. I know perfectly well that apart from me, the Brahman, there is nought. I am of a form apart from the range of all. There is no knower of me who am of the character of bliss. I am of the character of sentience always. I alone am knowable through the various Vedas and their innumerable S'ākhās. I alone am the source of the several works on the Vedānta (the Bādarāyaṇasūtras and the various commentaries thereon). Likewise, I alone am the knower of all the Vedas. Religious merit and sin are not for me. Neither dissolution, nor birth, nor the body, nor its limbs, nor the group of organs of perception and action, nor the mind is for me. Neither the

earth-element, nor waters, nor fire, nor air, nor ether
is for me. (20-23)

FRUIT OF EXPERIENCING THE NON- DIFFERENTIATED FORM (ABHEDĀNUBHŪTI)

Having thus realized the real form resting in the innermost cavern of the heart-lotus of all beings, of the Paramātmān, who is digitless (being beyond the pale of the sixteen Kalās, beginning from the "Prāṇa" and ending with "Nāman"), who is peerless (being without a counterpart to match), who is the all-witness, who is devoid of any differentiation as an entity standing apart from the distinctly manifest gross cosmos and the indistinct and subtle chaos, who is of the form of pure sentience, in this manner, in the attitude, "I am of that non-differentiated form alone", simultaneously with such realization, one attains the form of the Paramātmān alone and attains Kai-valya. (24)

RULE RELATING TO THE UTTERING AS JAPA OF THE S'ATARUDRĪYA

He (the seeker who has not had the actual direct perception of the Brahman) who studies the S'atarudrīya (the chapter on Rudra) daily, as far as it lies in his power (or at least the Pañcarudrīya), becomes hallowed, like fire (the chief factor in the performance of rituals enjoined in the Śrutis and the

Smṛtis), from the sin of stealing gold ; is hallowed from the sin of drinking spirituous liquor ; is hallowed from the sin of the slaughter of a Brāhmaṇa ; is hallowed from the sin of omission of performing austerities prescribed by the Śāstras and the sin of commission of performing austerities not having the sanction of the Śāstras. From such study he derives the fruit of resorting to the Avimukta (the place of pilgrimage in the neighbourhood of Kāśī-kṣetra or the Jyotirliṅga established in the Ājñācakra over the middle of the eyebrows). He who has reached beyond the first three stages in life, *viz.*, of being a celibate, a house-holder and a recluse and renounced the phenomenal world and become a Saṁnyāsin, should utter this Satarudrīya as Japa, either always or once for all. Through such uttering the practitioner will attain the knowledge of the Brahman alone, in the attitude, "I am the Brahman alone", which has the power of drying up the ocean of worldly existence. Therefore, through knowing this (Paramātman) to be of the character of being one's own Ātman, simultaneously with the dawning of such knowledge, the seeker attains the fruit of incorporeal aloneness (Kaivalya), attains the fruit of incorporeal aloneness. Thus. (25-26)

THE GAṆAPATYUPANIṢAD

[This Upaniṣad, which is the eighty-ninth among the 108 Upaniṣads and forms part of the Atharvaveda, opens with a mantra in adoration of Gaṇapati and a prayer seeking his protection, and after expounding the All-Ātmic character of his, the eight-syllabled Gāṇeśī Vidyā, the Gaṇapati Gāyatrī and the Mālā-mantra, winds up with a narration of the various fruits attainable through the special practice of the mantra, ultimately leading to the remaining as the supreme sentience alone, devoid of all things apart from it].

HYMN IN PRAISE OF GAṆAPATI

Om! Lam! Unto Thee that art of the form of the Turya, indicated by the Omkāra, unto Ganapati, I make solemn invocation. May there be complete identity between us both. [Or, my salutation unto thee that art the Gaṇapatitattva, the import of the Omkāra, that abidest in the Mūlādhāra as thy seat, indicated by the syllable "Lam", the seed-syllable of elemental earth standing for the Mūlādhāra]. Thou alone that art what remains in every one of the organs of the body, such as the ears and the like, and guidest

and controllest their respective functioning and withdrawal from functioning), the supreme vital principle and sentience, and the Kūṭasthā́tman, art that (all-controller). As the Pradhā́na-Puruṣa infilling the Mūla-prakṛti, as the Jīva immanent in the triad of bodies, thou alone art the exclusive creator through being of the character of the all-pervasive Viṣṇu; thou alone art the exclusive upholder by being the prop of all; thou alone art the exclusive destroyer of all in thy character as Rudra; thou alone art the very Brahman, that is ultimately all this phenomenal world that is manifest verily as the Brahman alone; thou alone art the Ātman directly manifest of the form of the innermost Ātman of all beings. Thee alone I always speak of as Ṛta or the moral rectitude which is the mainstay of every-day life. Thee alone I speak of as Satya or the real (absolute) existence. (1-3)

PRAYER UNTO GAṆAPATI

O Gaṇapati that hast attained the state of the Para Brahman and the Apra Brahman of the non-qualified as well as the qualified types respectively, do Thou afford protection unto me that have sought shelter under Thee; do Thou afford protection unto me, the impartor of instruction relating to Thy Vidyā unto my batches of disciples; do Thou protect those that receive instruction from me relating to Thy Vidyā; do Thou protect me, the bestower of the Vidyā; do Thou protect him who holds on to such instruction; do Thou protect the

preceptor who is skilled in the continuous repeating of the Vidyā; do Thou protect the disciple who repeats after the Guru; O Gaṇapati that hast attained the state of the Virāj, do Thou protect me by releasing me from the ignorance contracted from the east; do Thou protect me by releasing me from the ignorance contracted from the south; do Thou protect me by releasing me from the ignorance contracted from the west; do Thou protect me by releasing me from the ignorance contracted from the north; do Thou protect me by releasing me from the ignorance contracted from the above; do Thou protect me by releasing me from the ignorance contracted from below; likewise, by releasing me from the ignorance contracted from the intermediate directions; from all sides around me, do Thou protect me, protect me, from all impediments, through the power and glory of Thine. (4)

PRAISE OF GAṆAPATI AS BEING OF THE CHARACTER OF THE ALL-ĀTMAN

O Gaṇapati, Thou constitutest speech of the character of the Omkāra and its import, the Para and the Apra Brahman. Thou art the Brahman immanent in every one of the organs of the body, by being the Īśvara controlling their respective functions, by being "the ear of the ear" and so on, as the Śruti says. Thou art the supreme sentience that reveals itself in the form of knowledge, distinct knowledge, perfect knowledge and knowledge of the truth. This

phenomenal world in its entirety originates from Thee alone of the character of the four-faced Brahmā at the end of every Pralaya. This phenomenal world in its entirety derives its sustenance from Thee alone of the character of the all-pervasive Viṣṇu. This phenomenal world in its entirety will attain its dissolution with form in Thee alone of the character of Rudra, only to be re-awakened in the same form again, at the end of every Pralaya, commencing from the Nitya-pralaya of sleep on to the Kalpa-pralaya. This phenomenal world in its entirety attains its dissolution (shorn of its form, in all reality) in Thee alone, the formless Brahman. Thou alone art the earth-element, waters, fire, air and ether, looked upon as things apart from Thee, by the fancy of persons ignorant of the real nature of the Brahman. Thou alone art the four different stages through which articulate speech springs up, *viz.*, the Parā, the Paśyantī, the Madhyamā and the Vaikhari. Thou transcendest the three Guṇas (rhythm, mobility, and inertia). Thou transcendest the three bodies (gross, subtle and causal). Thou transcendest the three durations (past, present, and prospective). Thou art eternally established in the Mūlādhāra of four petals, in the individual, collective, partly individual and partly collective, as well as the Turiya aspects of the cosmos. Thou art of the character of the three Śaktis, *viz.*, the powers of sentient action, knowledge and desire. Yogins ever contemplate on Thee alone in the attitude, "I am the Brahman". Thou art Brahmā, the Creator,

Thou art Viṣṇu, the sustainer. Thou art Rudra, the destroyer. Thou art Indra. Thou art Agni (fire). Thou art Vāyu (air), and other guardians of the cardinal points. Thou art the Sun (the eye of the Universe). Thou art the Moon (the lord of the herbs, the feeder of the Universe). Thou art the Brahman (vastly expanding everywhere). Thou art the Bhūr, the Bhuvar and the Suvarloka, as well as the Omkāra, and hence comprehend all as the all-Ātman. (5-6)

THE EIGHT-SYLLABLED MŪLA-MANTRA OF GAṆAPATI

Having uttered the first letter composing the word "Gaṇa" (Ga), then the first letter of the alphabet (Akāra), and the Anusvāra (Ṃ), transcending them, radiant with the half-moon (Bindu) likewise; this, conjoint with the Tāra (Omkāra), *viz.*, "Om, Gaṁ", is the real form of the Manu (Mantra). The syllable "Ga" is the fore-part of its form. The "Akāra" is the middle part (merged in the form of the previous one); while the Anusvāra is the final part of the form. The Bindu (the Ardhāmātrā) is the upper part of the form. The Nāda that is obtained by pronouncing with a long intonation, is the Sandhāna (placing together of the several parts). The Saṁhitā (the continuous intonation of all the syllables simultaneously) is the Sandhi (compact form). This is the reputed Gāṇeṣi-vidyā. Gaṇaka is the seer of the Gaṇeṣa-mahāvidyā. Nṛcad-gāyatrī is the

Chandas (metre employed). "Gam" is the Bija (seed syllable). "Namaḥ" is the Śakti (potency). "Gaṇapataye" is the Kīlaka (peg). Śrī Mahāgaṇapati is the Devatā (presiding deity). The six Aṅganyāsas are to be performed with "Gām", "Gīm", "Gūm", "Gaim", "Gauṃ" and "Gaḥ". The meditation is with the Mantra commencing with the words, "Ekadantam" and so on [vide (11) below]: The Pañcapūjā is to be performed with "Lam" etc. "Om, Gaṇapataye namaḥ" (Om, salutation unto Gaṇapati) is the Mūla-Mantra. Then should be performed the Pañcapūjā with the meditation on the heart and others. (8, 9)

THE GAṆAPATI-GĀYATRĪ

"Ekadantāya vidmahe vakra-tuṇḍāya dhīmahi, tanno dantiḥ pracodayāt" (we devote all our perception unto the one-toothed god; we devote all our meditation unto the god with the curved trunk of the elephant; may the elephant-god direct us along the right track). (10)

MEDITATION ON GAṆAPATI

He who meditates on the one-toothed god, having four arms, wielding the cord and the goad with two of them, manifesting with the two others the Abhaya (fear-not) posture and the Varada (boon-bestowing) posture, having the musk-rat as the emblem on his

ensign, with a red protuberant belly, and ears resembling winnowing baskets, putting on a red garment, with his limbs smeared with red sandal-paste, worshipped with floral tributes of red flowers, ever mercifully disposed towards his devotees, who is the prime-cause of the phenomenal world, never swerving from his self-chosen right track, who came into being at the beginning of the creation to the good fortune of all beings, who stands apart from the influence of the Puruṣa (Īśvara) and the Prakṛti (Māyā), transcending all in this manner, that Yogin, meditating on the non-differentiated Gaṇapati, is superior to and excels Yogins who merely meditate on the differentiated Gaṇapati. (11-14)

THE MŪLA-MANTRA OF GAṆAPATI

Salutation unto thee, Vṛātapati, the leader of Vṛātas (troops of gods such as Brahmā and others), Gaṇapati, the leader of Gaṇas (multitudes of human beings), unto thee salutation, unto thee the leader of Śiva's Prama-thagaṇas, Pramathapati; may our salutation be unto thee, with the protuberant belly, that art the one-toothed god, the destroyer of all obstacles, the beloved son of Śiva, and the bestower of boons, specially incarnate, as it were, for the purpose, salutation, salutation. The practitioner who resorts to the Gaṇapati-mantra, the Gāyatrī and the Mālā-mantra in the prescribed manner, gets his mind purified thoroughly, and thence he derives knowledge, distinct knowledge and perfect knowledge

as a result of his investigation into the Gaṇeśa-Vidyā, and, simultaneously with the consummation of such knowledge, attains Kaivalya, by remaining in the state of aloneness with the Gaṇapati-Paramātmān, the quest of such knowledge. (15)

FRUIT OF STUDYING THIS VIDYĀ

He who studies this crest of the Atharvan (Upaniṣad forming part of the Atharvaveda), tends in this direction of becoming the Brahman alone. He attains the indivisible bliss of the all-immanent Brahman (the All). He is by no means affected by all kinds of obstacles and attains the state of Brahman without impediment. He is released from the evil consequences of having committed the five heinous sins and other sins of a minor nature. He destroys the sins committed in the course of the day by studying it in the evening twilight. He destroys the sins committed over-night by studying it early in the morning. By practising it both in the morning and the evening twilights, he is rid of all sins and attains the four ends of human existence, *vis.*, Dharma (righteous conduct), Artha (wealth), Kāma (the fulfilment of his heart's desires) and Mokṣa (liberation). (16)

RULE RELATING TO THE BESTOWAL OF THIS VIDYĀ

This Atharvasīras Upaniṣad should not be bestowed by any means on one who has no disciples

attached to him. Should any bestow it on such a one, out of delusion, he becomes a confirmed sinner. (17)

APPLICATION IN QUEST OF SPECIFIC DESIRES

Whichever desire one seeks the gratification of, that desire he will get gratified by studying this Upaniṣad a thousand times. Should one sprinkle water over which this has been uttered, over and about an image of Gaṇapati, he will become an accomplished debator. Should he utter this, without taking his food, on the fourth day of the lunar fortnight, he will attain the accomplishment of the Vidyā. There is this text of the Atharvaṇaveda, "He who knows how to conduct himself towards the Brahman, will have no fear at all at any time"; by practising this Vidyā will he shuffle off his mortal coil; he becomes the Brahman alone. He who worships Gaṇapati with sprouts of the Dūrvā-grass, uttering this, becomes comparable with Vaiśravaṇa (the god of wealth), in point of worldly prosperity. He who worships him with fried grains becomes a famous man and a man of intellect. He who worships him with an offering of a thousand Modakas (a small, round, sweet-meat of that name), will attain as the fruit the fulfilment of his heart's desires. He who worships him with the offering of sacred twigs (samit) and ghee as oblations to the sacred fire, will attain all, will attain all. By causing eight Brāhmaṇas to completely grasp this Upaniṣad, (by imparting this unto them) he becomes possessed

of the illuminating power of the Sun. By uttering as Japa this during the time of Solar eclipse, either in a great sacred river or in front of an image, he becomes accomplished in the use of the Mantra with efficacy. He becomes released from even the mightiest obstacle. He becomes released from the most noxious fault he might be subject to. (18)

FRUIT OF THE KNOWLEDGE OF THE VIDYĀ

He who knows thus, becomes the knower of all, becomes the knower of all. Thus the Upaniṣad. (19)

THE JĀBĀLYUPANIṢAD

[This Upaniṣad, which is the one hundred and fourth among the 108 Upaniṣads and forms part of the Sāmaveda, deals with Bhasmadhāraṇa (wearing the Tripuṇḍra mark with ashes), as the means to be employed for the acquisition of the knowledge of the highest Truth (the Brahman), the rule prescribed therefor and the fruit derived from conforming to the Sāmbhava-vrata, leading to the attainment of the highest truth of the Para and the Apra Brahman, in the form of a discourse between Jābālin and Paippalādin].

INTENSE MEDITATION ON IS'VARA, THE MEANS TO ACQUIRE KNOWLEDGE OF THE HIGHEST TRUTH

Thereupon Paippalādin asked the reputed Lord, Sage Jābālin, thus: "O Lord, pray relate unto me the secret of acquiring the knowledge of the highest eternal verity, the Parabrahman". Jābālin remained silent, without making any response to the query. Paippalādin, in keeping with the import of the sacred text,

"Wherefrom words recede baffled, along with the mind" (Yato vāco nivartante aprāpya manasā saha) understood Jābālin's irresponsive attitude of silence to indicate the profound secret of the highest truth, the Brahman of the peerless, non-differentiated state, of the form of irresponsive, profound silence, that could not be adequately described in words nor portrayed by the mind and, with a view to unravelling the mystery further, adopted the means of riddling Jābālin with a number of questions bearing on the subject. "What is the Tattva (truth of the Brahman)? What is the Jīva? What is the Paśu? "What is Īśvara? What is the means to be employed for liberation?" He (Jābālin) thereupon replied unto him (Paippalādin) thus: "Well has all this been asked by thee. I shall presently explain all this relating to which information has been sought by thee". Again he (Paippalādin) asked him (Jābālin) thus: "Whence has this been known by thee?" Again he (Jābālin) answered him (Paippalādin) thus: "From Ṣaḍānana (the six-faced son of Śiva)". Once again, he (Paippalādin) asked him (Jābālin) thus: "Whence was it known by Ṣaḍānana?" Again he (Jābālin) replied unto him (Paippalādin) thus: "From Īśāna was it known by him (Ṣaḍānana)". Again he (Paippalādin) asked him (Jābālin) thus: "How was it known by Ṣaḍānana from him (Īśāna)?" Again he (Jābālin) replied unto him (Paippalādin) thus: "From Upāsanā (intense meditation) of him Īśāna) did Ṣaḍānana derive such knowledge". (1-9)

EXPOSITION OF THE ETERNAL VERITIES (TATTVA)
OF THE, PAŚU AND PAŚUPATI

Again he (Paippalādin) asked him (Jābālin) thus: "O Lord, pray be merciful enough to explain unto me all this along with the secret underlying them". Being thus asked by him (Paippalādin), he (Jābālin) explained unto him all that had to be explained about the hidden truth thus: "The lord of the Paśus (the Jivas that are bound by the bond of ignorance of the Ātman), Paramesvara, though himself accomplished with the powers of sentient action, knowledge and desire when acting as though influenced by individuality, is known as the Jiva swirling in worldly existence. He (the Īśa, behaving very much like the Jiva) is alone known as the Paśu. Thus the identity between the Jiva and Śiva becomes established. "The prime-cause, having brought about the effect, itself attains, as it were, the state of the effect". "The Jiva is Śiva and Śiva is the Jiva. The reputed Jiva is Śiva alone," says the Śruti. This Īśa is in reality the omniscient overlord (knowing, as he does, that apart from him there is nought), is endowed with the power of accomplishing the five kinds of actions (Kṛtya of the five Brahmans, viz., creation, sustenance, destruction, benediction, and vanishing suddenly from view), the omnipotent overlord that is immanent in all, who yet remains alone (apart from all), he alone is the Paramātmān, Paśupati (the lord of Paśus, the Jivas)". Once again he (Paippalādin) asked him (Jābālin),

thus: "What are the Paśus? Pray tell me." "The Jīvas are said to be the Paśus. Paśupati is so called because of his being the controller of the Paśus" was Jābālin's reply. Again he (Paippalādin) asked him (Jābālin) thus: "How can the Jīvas be Paśus? How can their controller be Paśupati?" He (Jābālin) replied unto him (Paippalādin) thus: "Even as cows and other (herbivorous) animals that subsist on grass, that are by themselves devoid of discrimination, that are driven by others, that are employed in agricultural and other operations, that put up with all kinds of torments, and are capable of being tethered by their masters, are the Paśus, even so are the Jīvas Paśus; even as the masters of such cows and other animals are Paśupatis, even so the omniscient Īśa is Paśupati." (10-15)

WEARING OF VIBHŪTI MARKS THE MEANS OF ACQUIRING KNOWLEDGE

"Through what means is the realization of the Paśupati attained?" Thus asked Paippalādin again. Again he (Jābālin) replied unto him thus: "Through the wearing of Vibhūti marks alone is it attained.

(16, 17)

SĀMBHAVAVRATA

"What is the procedure to be adopted for the wearing of the Vibhūti marks? Over which parts of the body should such marks be worn?" Thus asked

Paippalādin. Again Jābālin replied unto him thus : " Having taken the ashes in the right hand, with the uttering as Japa of the Mantras of the Pañca-brahmans, Sadyojāta and others, placing it on the left palm and uttering over it this Mantra, " Agniriti Bhasma " and so on (what is fire is ashes, and so on), thus all the while touching the ashes with the right hand, then taking it up carefully with the right hand, with the Mantra " Mā nastoke " and so on (pray do not unto our little disciple, and so on,) mixing it well with water with the Mantra " Triyāyuṣam " and so on (for three durations of Jamadagni's life, and so on), one should place the Tripuṇḍra-mark over the head, the forehead, the chest and the shoulders. With the five Mantras beginning with " Triyāyuṣam," and so on, and with the Tryambakānuvākas (the Mantras of the Mṛtyuñjaya-sūkta), one should mark the three parallel lines transversely across the head, forehead, chest and shoulders. This making of the Tripuṇḍra-marks, with the formalities prescribed for the purpose is what is known as the Sāmbhava-vrata (the vow of S'ambhu). This vow has been made mention of in all the Vedas and by the expositors of the Vedas. Hence should the seeker after liberation keep this vow, for not incarnating again and again.

(18, 19)

THE MEASURE OF THE TRIPUṆḌRAREKHĀ

Then, with a view to knowing the exact measure of the Tripuṇḍra-mark, Sanatkumāra enquired about

the measure of the Tripuṇḍra-mark when worn. Unto him replied Rudra as follows: "As for the wearing of the Tripuṇḍras as prescribed in the Vedas, the lines are threefold alone. Across the forehead, as far as it stretches on either side, then as far as the eyes stretch on either side, and in between the middle of the eyebrows as well, should the Tripuṇḍra-marks be worn.

(20)

MODES OF CONCEPTION RELATING TO THE THREE REKHĀS OF THE TRIPUṆḌRA

What is the Tripuṇḍra's first line, that is the Gārhapatya-fire (including the fire in the bowels of the earth and the like); the syllable "A", individually and collectively, of the Praṇava; Mobility (abiding in the Vis'va, the Virāj and the Oṭṭ, among the three Guṇas); the Bhūrloka; the Ātman of the line; the power of sentient action (of four-faced Brahmā); the Ṛgveda; and the early morning-austerity; and Prajāpati (the great Brahman, non-differentiated from the innermost Ātman), is its deity. What is the second line, that is the Dakṣiṇa-fire; the syllable "U", individually and collectively, of the Praṇava; the rhythm (of the Taijasa, the Sūtra, and the Anu-jñātr, among the three Guṇas; the Antarātman; Viṣṇu; the power of desire (of the form of truthful resolve); the Yajurveda; and the noon-tide austerity; and Sadāśiva is its deity. What is its third line, that is the Āhavanīya fire; the syllable "M", individually and collectively, of the Praṇava; the inertia

(of the Prājña, the Īvara, and the Anujñāikarasa among the three Guṇas); the Paramātmān (Rudra); the power of knowledge (of the form of unbridled omniscience); the Sāmaveda ; and the third austerity (of the evening-twilight); and Mahādeva is its deity, thus. (21)

FRUIT OF WEARING THE BHASMA-MARK

That knower who practises with ashes, in conformity with the rule prescribed for wearing the Tri-puṇḍra-mark, after being duly initiated thereinto, through the grace of the Guru, be he a celibate, householder, recluse who has taken to the woods, or an ascetic (closely observing the rules of conduct laid down for his particular stage in life), becomes hallowed, through the purification of his sins, be they ordinary or heinous in their effect. He becomes one who has had his ablutions in all the (three and a half crores of) sacred streams and waters, even without resorting to them. He attains the fruit of having studied all the four Vedas (to wit, a perfectly pure mind). He becomes one who has come to know all the Devas. He becomes one who has recited as Japa all the Rudra-mantras in perpetuity. He attains the secondary fruit of having enjoyed all enjoyments of this as well as the other world. He attains the primary fruit of giving up his body and attaining Śivasāyujya (communion with the Paramātmān, Śiva, and attains the transcendent fruit of incorporeal Kaivalya). He does not incarnate again, he does not incarnate again. Thus. "Om" (the

Turya-turya of the form of silence, with which Jābālin so eloquently responded at first to the queries of the sage Paippalādin, by remaining silent for a while, and which shines at the topmost part of the resonance of the Turiyomkāra, that real form of the Turya-turya, which is perceived with the abatement of the four times fifteen misconceptions commencing from the Jāgrat-jāgrat, and ending with the Avikalpānujñāikarasa), that alone is the Satya or peerless, absolute existence (whether the delusion arising out of ignorance persists or ceases to exist). Thus the Upaniṣad. (22-23)

THE DAKṢIṆĀMŪRTYUPANIṢAD

[This Upaniṣad, which is the forty-ninth among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, deals with the profound secret of the knowledge of the Sivatattva, the Mantras relating to Siva, the means to be employed for the attainment of the knowledge of the Sivatattva and other allied topics, in the form of a discourse between the Cirajīvin, Sage Mārkaṇḍeya, and the great sages, Śaunaka and others, in glorification of the Paramātmān, Siva.]

ATTAINMENT OF THE STATE OF A CIRAJĪVIN THROUGH THE KNOWLEDGE OF THE SĪVATATTVA

In that part of Bharatavarṣa, between the Sarasvatī and the Dṛṣadvatī rivers, known as Brahmāvarta, under the shade of a huge banyan-tree with overhanging roots, there were assembled, once upon a time, the great sages, Śaunaka and others, at a great sacrifice. They, after approaching Sage Mārkaṇḍeya, the Cirajīvin (the long-lived Muni) with sacred fuel in hand (in token of seeking tutelage under him), with a view to their being initiated into the knowledge of the highest truth at his hands, asked him thus: "O Lord, by what means do thou live for a long time? how do thou enjoy perpetual bliss?" Being thus questioned the Muni replied unto them thus: "Through

the realization of the profound secret of the Śivatattva (by remaining as the Paramātman, Śiva alone, that has to be well guarded as a profound secret against being profaned through bestowal on ineligible persons, that eternal verity of the Śiva-paramātman that is known to be attained through the denial of the inauspicious quarter of Avidyā and the multitude of its concomitants which are apart from the Brahman), through that alone am I long-lived and do experience, all along, the bliss of the Brahman. (1, 2)

QUERIES RELATING TO THE KNOWLEDGE OF THE ŚIVATATTVA

“What is that knowledge of the Śivatattva which is a profound secret? Who is the god referred to therein? What are the essential Mantras? What is the confirmed conviction borne out through such knowledge? What is the means for the acquisition of such knowledge? What is the preliminary preparation to be made therefor? What is the oblation to be offered? What is the Kāla (time)? What is its seat?” So asked Śaunaka of Mārkaṇḍeya Muni. (3)

THE REAL FORM OF THE KNOWLEDGE OF THE PARAMAŚIVATATTVA

He (Mārkaṇḍeya), by way of answering the nine questions addressed to him, in order, replied unto him thus: “That is the profound secret of the knowledge of the Śivatattva through which non-differentiated perception alone excelling all others, the Paramātman, Śiva

(who is the all and apart from whom there is nought), who, facing the south, is disposed towards making a gift of the attainment of incorporeal aloneness (Kai-valya) on all seekers after liberation that chance to fall within the range of his glance, through his silent commentary alone, is made to manifest himself directly within the range of vision of the seeker, and not merely on the basis of any indirect testimony." (4)

THE REAL FORM OF THE DEVA THAT HAS TO BE KNOWN

He who delights in or manifests himself in all his splendour, having withdrawn into his own self all forms of phenomenal existence which are experienced by Nescience due to the misconceptions of persons deluded about the real nature of the Brahman, who remains as the Brahman alone at the time of the Pralaya when all phenomenal existence meets with dissolution (as a result of the dawning of the knowledge of the supreme truth), he is the Deva (the supreme radiance of the Brahman). (5)

THE TWENTY-FOUR-SYLLABLED MANTRA

Here occur the following verses bearing on the secret of the Mantra. Of this Śrī Medhādakṣiṇāmūrti-mantra Brahmā (the Creator) is the seer. Gāyatrī is the metre employed. The Lord facing the south (Śiva) is the presiding deity. The Aṅganyāsaś are

to be performed with the Mantra. "Om," "Hrīm", and "Om", are respectively the Bija, the Śakti, and the Kilaka in the case of all the five Mantras extracted here. Uttering "Om" at first; then uttering "Namaḥ" and the word "Bhagavate"; thereafter the word "Dakṣiṇā"; thence one should extract the word "Mūrtaye". Then one should utter the dative of the word "I." ("Mahyam") and the words "Medhām" and "Prajñām"; then after pronouncing the syllable "Pra", then the seed-syllable of Vāyu (*viz.*, "Ya"), one should pronounce the syllable "ccha" with the wife of fire ("Svāhā"). This constitutes the twenty-four-syllabled Mantra thus: "Om, namo bhagavate dakṣiṇāmūrtaye, mahyam medhām, prajñām prayaccha, Svāhā" (Om, salutation unto the lord Dakṣiṇāmūrtin, pray bestow on me mental vigour and discriminative power, Svāhā). *Meditation*: I praise the lord Dakṣiṇāmūrtin that is of the bright-white colour of crystal and silver, that holds in his hands the rosary of Akṣa-beads, strung along with pearls, a pot containing nectar and Vidyā, and assuming the Jñānamudrā with the finger-tips of the right hand, with snakes issuing out of his arm-pits and the the moon worn as crest-jewel, possessed of three eyes and putting on various kinds of ornaments. (6-8)

THE NINE-SYLLABLED MANTRA

The nyāsas of this Mantra are to be performed with the Mantra itself. Uttering at first the foremost word of the Veda (*viz.*, "Om") which is the foremost

vowel to reach final emancipation (the Omkāra), then extracting the five-syllabled one ending with the visarga (*viz.*, "Dakṣiṇāmūrṭiḥ"), and the word "Atara," along with the visarga thereafter, at the end one should extract the Tāra ("Om"). This is the nine-syllabled Mantra thus: "Om! Dakṣiṇāmūrṭi-ratarom (Om, Dakṣiṇāmūrṭin, the Paramātman, is unconquerable, Om). The seer and other particulars of this Mantra are the same as for the previous one. *Meditation*: Assuming the Varadamudrā (boon-bestowing-posture), vouchsafing well-being and prosperity unto his devotees and holding the axe and the deer (the mudrā with the right hand and the axe and the deer with two other hands), with one other hand resting on the knee, with the arm-pits encircled by snake-holes, seated under a banyan-tree, with the crescent moon in juxtaposition with his crown of matted hair, enhancing the lustre of his milk-white complexion, possessed of three eyes and surrounded by Śuka and other great sages, may that foremost of all gods, Bhava, grant purity of conception unto us. (9-10)

THE EIGHTEEN-SYLLABLED MANTRA

The nyāsas of this Mantra are to be performed with the Mantra alone. Uttering the Tāra ("Om"), and then the words "Blūṃ" and "Namaḥ," then the seed-syllable of Māyā and the Vāgbhavabīja (*viz.*, "Hrīm," and "Aim"), uttering the word "Dakṣiṇā"; thereafter will be the word "mūrtaye", and

then the words "jñānaṃ dehi"; then should one place the wife of fire ("Svāhā") last of all. This is the eighteen-syllabled Mantra that is well-guarded as a secret among all Mantras. The full Mantra is this: "Om, Blūṃ, Namō, Hrīṃ, Aiṃ, Dakṣiṇāmūrtaye, jñānaṃ dehi Svāhā" (Om, Blūṃ, Salutation, Hrīṃ, Aiṃ, unto Dakṣiṇāmūrtin, pray bestow on me knowledge, Svāhā). The seer and other particulars are as before. *Meditation*: With his entire body rendered white with the smearing of ashes, wearing the crescent moon (as his crest-jewel), having lotus-like hands shining with the jñānamudrā, a rosary of Akṣa-beads, a harp and a book, who is charming to look at, seated on a pedestal in a yogic posture with a graceful countenance, served by multitudes of great sages while silently expounding the highest truth seated in his preceptorial chair, bespangled with serpents (as his jewels), clad in the hide of an elephant, may that Īśvara, the Paramātmā facing the south, protect us for ever. (11-13)

THE TWELVE-SYLLABLED MANTRA

The nyāsas of this Mantra are to be performed with the Mantra alone. One should utter the Tāra ("Om"), the seed-syllable of Parāśakti ("Hrīṃ") the seed-syllable of Rāmā ("Śrīṃ"), and also the word "Sāmbasivāya", then the word "Tubhyaṃ", and lastly the wife of fire ("Svāhā") thus: "Om, Hrīṃ, Śrīṃ, Sāmbasivāya tubhyaṃ Svāhā" (Om, Hrīṃ, Śrīṃ, unto thee Śiva, conjoint with Ambā, thy

spouse, Svāhā). This is the twelve-syllabled Mantra. The seer and other particulars are as before. *Meditation*: I praise the lord with His abode under the banyan-tree, displaying the harp, the book and the rosary of Akṣa-beads in his hands, with his neck resembling a cloud in colour, who excels in his power and glory with great serpents issuing out of his arm-pits, and who is worthy of being served by Śuka and other great sages. (14-15)

THE ĀNUṢṬUBHA, KING OF MANTRAS

The seer of this Mantra is Viṣṇu. The metre employed is Anuṣṭubh. The Paramātmān, Śiva, facing the south, is the presiding deity. The Bija and other particulars are as before. The nyāsa of this Mantra is to be performed with the Mantra alone. Uttering at first the Tāra ("Om"), and then the words, "Namo bhagavate tubhyaṃ vaṭa", uttering thereafter the word "Mūla", one should extract the word "Nivāsine"; and after that the word "Vāgīśāya", followed by the word "Mahājñāna". Uttering the word "Dāyine", one should extract the words "Māyine Namaḥ". This is the Ānuṣṭubha, king of mantras, which excels all the most excellent mantras. *Meditation*: I meditate, for the attainment of all my heart's desires, on the transcendent Guru whose hands display the Cinnudrā (the posture of pure sentience), the book, fire and serpents, whose face beams with grace, who has a beautiful pearl-garland round his neck, who

is resplendent with the beams of the crescent-moon shining over his crown, who destroys all ignorance, who is the foremost of all (he being the prime-cause of all), who is the import of the foremost words (the Vedas, the most ancient of all lore), the Lord of Bhavānī, who has his abode under a banyan-tree with over-hanging roots. The full Mantra is: "Om, namo bhagavate tubhyaṁ Vaṭamūlanivāsine, vāgīśāya mahājñānadāyine namaḥ" [Om, salutation unto thee, O lord that abidest under a banyan-tree at its root, that art the supreme controller of all speech, that bestowest the highest knowledge (of the Brahman on thy devotees) and that art the arch-illusionist (Māyin)]. (16-19)

EXPLANATION OF NIṢṬHĀ AND OTHERS

The firm conviction (Niṣṭhā) brought to bear on the seeker through the knowledge of the Śivatattva, is the remaining alone in the attitude, "That (Brahman which remains as the only residuum as a result of the denial of the existence of things apart from itself) alone am I" (So'ham), as long as the embodied state persists. The repetition of the Mantra in the attitude of non-differentiation (between the deity of the Mantra and one's own Ātman) is the means to be employed for the realization of and the remaining alone as the deity of the Mantra. The preliminary preparation (parikara) for attaining the knowledge of the deity is the absolute surrender to that deity of the form of the Mantra by concentrating one-pointedly on and thoroughly identifying one's self

with it with one's own mind. The oblation (bali) to be offered for the propitiation of the deity is the dedication of the entire functioning of the organs of the body unto the deity. The movements of the hands and feet and the like form a fitting homage unto the deity. The Kāla (duration of such knowledge) is the duration of the three abodes (the gross, subtle and causal bodies), as they are equipoised with the three Guṇas, Rhythm, Mobility and Inertia, leading to purity of mind. The seat (sthāna) is where the Dvādasānta is placed, either in the Sahasrāra-cakra of the Brahma-randhra or the Anāhata-cakra of the heart, twelve-digit-lengths from the Ājñā-cakra in the middle of the eyebrows, they being the places where the Paramātmān, non-differentiated from the innermost Atman, is attained. (20-25)

EXPOSITION OF THE DAWNING OF THE KNOWLEDGE OF THE ŚIVATATTVA AND THE LIKE

They (Śaunaka and other sages) asked him (Mārkaṇḍeya Muni) earnestly once again thus: "In what manner will the dawning (udaya) of it (the knowledge of the Śivatattva) be? "What is its real form? Who again is its Upāsaka?" He replied unto them thus: "The seeker should look upon the innermost Ātman as the lamp of knowledge filled with the oil of detachment, furnished with the wick of devotion and having, as its full receptacle (oil-can), intense sentience. By doing so he will find that the light manifests itself of its own

accord in the sapless (practically non-essential) darkness of delusion, whether such delusion really exists or not. Making detachment and devotion the upper and nether Araṇi-chips and looking upon knowledge as the Citragu (the churning stick wherein the variegated sparks of fire abide), and making the churning intensely for the dispelling of the intense darkness pervading everywhere, one should look upon the secret import of the Śivatattva, as the fire of the Araṇi-wood lying dormant till it is made manifest by churning. The Paramātmān, Śiva, having rescued the sage Mārkaṇḍeya (Mṛkaṇḍu's son) of the name of Viveka (proper discrimination), set upon by Yama (son of Sūrya and the god of death) of the form of Moha (delusion) and thus rendered incapable of doing anything, due to the fear of being rendered dual (differentiated from the Paramātmān) by the bonds of non-investigation of the Śivatattva, stood in his own form, firmly established in his own unsurpassed bliss. That knowledge of the form of the realization of the Śivatattva, known as the Dakṣiṇā (capable of revealing the form of the Brahman), is alone the door (means), wherethrough to have a look around the Paramātmān. That reputed (Paramātmān alone) Śiva, is represented to be Dakṣiṇābhimukha by the expositors of the Brahman, he being attainable only through knowledge. The lord Viriñci (the four-faced Brahmā) who, having resorted unto this Dakṣiṇāmūrtin, through Upāsanā, on the eve of the creation of the phenomenal world and having attained the skill and the power of creation,

became immensely pleased at heart for having attained the gratification of his desire. That (Viriñci) is the Upāsaka (worshipper) of this Ś'iva, attainable through realization alone, as "there is no other means of approach for attaining him " (nānyaḥ panthā ayanāya vidyate), as the Ś'ruti says. (26-32)

FRUIT OF STUDYING AND UNDERSTANDING THE IMPORT OF THIS UPANIṢAD

He who knows this Vidyā relating to the profound secret of the Ś'ivatattva is released from all sins. He who knows thus (in the manner prescribed therefor), experiences the state of aloneness (Kaivalya), of remaining as the Ś'iva-Paramātman alone. Thus the Upaniṣad. (33)

THE PAÑCABRAHMOPANIṢAD

[This Upaniṣad, which is the ninety-third among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, deals with the forms, colours, powers, deities, and other concomitants of the five Brahmans, Sadyojāta, Aghora, Vāmadeva, Tatpuruṣa and Īśāna, their dissolution in the Parabrahman, the manner of acquisition of the knowledge of the Parabrahman, the non-dual, sentient character of Śiva, and the attainment of Śiva in the Daharākāśa, in the form of a discourse between Śākala and Paippalāda].

THE FIRST COMING INTO EXISTENCE OF ALL THE FIVE BRAHMANS

Thereupon (after being questioned by Śākala), "O Lord, what was generated at first?", Sage Paippalāda replied unto him thus: Sadyojāta was generated all at once". "What, O Lord?" (asked Śākala). "Aghora" (was Paippalāda's reply). "What, O Lord?" (asked again Śākala). "Vāmadeva" (was Paippalāda's reply). "What again are these, O Lord?" (asked Śākala). "Tatpuruṣa" (said Paippalāda in reply). "What again are these, O Lord?" (asked Śākala again). "The prerayitā or prompter

(supreme director as the Antaryāmin) of all things celestial and the celestial gods as well is Īśāna. The self-same Īśāna is the controller of (the three durations) the past, the present and the future and of all Devayonis, generated from the same source as the gods, *viz.*, the Vidyādharas, the Apsarases, the Yakṣas, the Rākṣasas, the Gandharvas, the Kinnaras, the Pisācas, the Guhyakas, the Siddhas and the Bhūtas. (1)

QUERY RELATING TO THE COLOUR AND OTHER PARTICULARS REGARDING THEM

"Of how many colours, of how many different forms and possessed of how many kinds of powers is that Pañcabrahma-vidyā which has to be preserved as a profound secret from those that are ineligible to attain it?" Thus asked Śākala of Paippalāda. (2)

THAT SECRET IMPARTED BY MAHESĀ

"Salutation unto that Mahādeva (great god), unto that Mahārudra (the great Rudra)! Mahesā (the great omnipotent lord) imparted the Pañcabrahma-vidyā unto him (Paippalāda)." Thus the saying of the Śruti. (3, 4)

THE REAL FORM OF SADYOJĀTA

"Should there be anything in this world which is fit to be preserved as a profound secret among all secrets, do thou listen unto that, O Śākala. Sadyojāta (the eastward-looking face of Sadāsiva), is of the

character of earth, the Pūṣan (Sun), Ramā (the spouse of Viṣṇu), Brahmā (the creator), sentience of the character of the three (*viz.*, the Viśva, the Virāṭ and the Otrātmans), the class of vowels ("A" and others), the Ṛgveda, the Gārhāpatya (domestic fire), the five-syllabled and other Mantras, the seven Svaras (musical notes of the octave, Sa, ri, ga, ma, pa, dha and ni), likewise; its colour is yellow, its śakti (power) is of sentient action and it is capable of bestowing the fruits of all desires. (5, 6)

THE REAL FORM OF AGHORA

The Aghora (the face of Sadāśiva facing the west) is of the character of water, the Moon, Gaurī (the spouse of Śiva), the second Veda (Yajus), is of the color of the cloud, is the vowel ("U"), is pleasing and is said to be the Dakṣiṇa-fire. It is composed of the fifty letters (of the alphabet), is sustenance conjoint with the powers of desire and action, is possessed of the quality of protecting the powers generated by itself, is destructive of the flood of all kinds of sins, and is capable of destroying all wicked persons and bestowing the fruit of all kinds of wealth. (7-9)

THE REAL FORM OF VĀMADEVA

The Vāmadeva (the face of Sadāśiva facing the South), that is the bestower of the great enlightenment (mahābodha), is of the character of fire, is possessed of the various Vidyās (lores) and Lokas (worlds), is lustrous

with the splendour of crores of Suns (simultaneously risen), and is full of grace; that is known as the Sāmaveda, is well served by the eight kinds of songs (composed of the seven of the Sāmaveda, as well as the Gīti or song mentioned in Bharatasāstra as the eighth), with a majestic voice, that is of a mild temperament, is of the character of the Āhavanīya (fire) unsurpassed in excellence, served by the two Śāktis possessed of the powers of knowledge and destruction, that is of the white colour mixed with black, that is of itself fully sentient, and is the controller of the three abodes (the gross, subtle and causal, and the three states of waking, dreaming and sleeping), that is possessed of the character of the Viśva, the Taijasa and the Prājña, that is the bestower of all kinds of auspiciousness, the bestower of the fruits of all kinds of Karma, good and bad alike, unto all men, that is of the form of the eight-syllabled Mantra, "A, Ka, Ca, Ṭa, Ta, Pa, Ya, Śa," or "Om, namo Mahādevāya ", and is firmly established in the interior of the eight petals of the heart-lotus. (10-14)

THE REAL FORM OF TATPURUṢA

What is said to be the Tatpuruṣa (the face of Sadāśiva facing the north), that is surrounded by the region of air (Vāyu), that is conjoint with the five fires, that controls the potency of the seven crores of Mantras, that is known to be of the character of the Svaras (vowels) and Varṇas (consonants) making

up the fifty letters of the alphabet, that is of the form of the Atharvaveda, that is the leader of the crores after crores of Pramathagana (hordes), whose body is as vast and indivisible as the macrocosm, that is of the blood-red colour, that grants all desires, that is of the character of medicine for all kinds of diseases of the mind as well as of the body, that is the prime cause of all created beings, their sustenance and dissolution, that wields all kinds of powers, transcends the three states of waking, dreaming and sleeping, and is of the Turiya state, nay that transcends even that, as the Turiyātīta, that is designated the Turiya-brahman, worthy of being adored by Brahmā, Viṣṇu and others, that is the generator of all and is verily the transcendent Brahman alone. (15-18)

THE REAL FORM OF ISĀNA

One should know the Īśāna (manifest in the middle of the aforesaid four faces), as the highest, the prompter and the witness of the functionings of the Buddhi, who is of the character of Ākāśa or ether, who is of the character of the Avyakta (the unmanifest) who is adorned with the resonance of the topmost part of the Turiyomkāra, who is all the gods rolled into one, who is the thoroughly tranquillized one, that transcends the Svara known as Sānti, lying beyond the seven Svaras (notes of the octave), who is the controller of all sounds commencing from "Akāra", whose body is of Ākāśa or ethereal substance, who is the director of the

five kinds of action (creation, sustenance, destruction, benediction and suddenly vanishing from view), who is of the character of the five Brahmans (Brahmā, Viṣṇu, Rudra, Īśāna, and Sadāśiva) and who is prodigious.
(19-21)

THE PARABRAHMAN, THE BASIS OF DISSOLUTION (LAYA) OF THE FIVE BRAHMANS

Having caused the dissolution (laya) of the Pañca-brahmans of the character of Sadyojāta and others, established in its own self, having destroyed the glories of its own Māyā (illusory powers) and having thereby become firmly established in its own peerless non-dual existence (the Parabrahman) that transcends the characteristics of the Pañcabrahman, manifests itself as the infinite existence with the radiance of its own self; manifests itself in all its glory, at the beginning, long before the phenomenal world came to be, at the end, at the time of the great deluge wherein all things apart from the Brahman have their dissolution, at the end of the Kalpa, at the intermediate duration (between the beginning and the end) and for all time, of its own accord, and not through any other extraneous cause apart from itself.
(22-23)

RULE RELATING TO THE REALIZATION OF THE PARABRAHMAN

Deluded by the māyic (illusory) powers of Śambhu, all the Suras (denizens of Svarga-loka) do not know

the world-preceptor, the prime-cause of all causes, Mahādeva, super-abundant radiance, the Parama-puruṣa that transcends the transcendent and has the entire Viśva (universe) as his abode. The form of this radiance does not stand within the range of vision of persons deluded on account of their ignorance of the real character of the Parabrahman. Through which alone the Universe stands revealed, wherein alone it meets with dissolution, that Brahman is tranquillity *par excellence*, it being immune from the conception of things apart from itself. He who knows "I am that Brahman, the supreme state" attains immortality of Brahman. He who knows Brahman thus becomes liberated, without doubt. With the knowing of the five-fold Brahman, consisting of Sadyojāta and others, as the preliminary step, one should know that all this phenomenal world is the Parabrahman, Śiva, of the character of the five-fold Brahman, nay he should know whatever is seen or heard of or falls within or lies beyond the range of his inner and outer senses, as Śiva of the character of the five-fold Brahman alone. On knowing the real character of that phenomenal world of the five-fold character (made of the five elements), known as the creature of the Brahman, but really superimposed on the Brahman out of misconception, that very moment the seeker surrenders himself unto Īśāna, the Paramātmā, and attains the exalted state of Īśāna alone. After causing everything of the character of the five-fold Brahman to dissolve in his own innermost Ātman which is non-differentiated from the

Brahman, the knower should realize Śiva, the Brahman of the five-fold character, in the attitude, "I am he" and attain the immortal state of the Brahman of the form of Śiva. He who realizes the Brahman of this character stands liberated. There is no doubt about it. Knowing Sambhu of the five-syllabled Mantra as of the real character of the Parabrahman, knowing the five-syllabled Mantra beginning with the syllable "Na" and ending with the syllable "Ya", (the full Mantra being, "Namaḥ śivāya"), he should repeatedly utter that Mantra as Japa. One should know all things of the phenomenal world as of a five-fold character, for the reason that the eternal verity of Śiva is of the character of the five-fold Brahman. He who studies the Vidyā relating to the five-fold Brahman with true devotion, himself attaining the five-fold character, shines forth of his own accord as the five-fold Brahman alone.

(24-32)

THE CHARACTER OF NON-DUAL OR ABSOLUTE CONSCIOUSNESS (ADVAITACAITANYATVA) OF ŚIVA

Once upon a time Mahādeva, having imparted instruction in this manner unto the high-souled Sage Gaṇava, relating to the Pañcabrahmavidyā, taking compassion on him, blessed the sage and suddenly vanished into his own self of his own accord. He who thus vanished so suddenly, on merely hearing whom, O Śākala, what has not hitherto been heard would have been heard, what has not hitherto been

understood, would have been understood, and what has not hitherto been known, would have become known, that Mahādeva is the prime cause of all. Even as, through knowing a clod of earth alone, O Gautama, everything made of earth becomes known, as the article made of earth, the effect, is in no way different from earth, its cause, even as, through a jewel made of gold, everything made of that metal becomes known, even as, through paring off the nails once with a nail-cutter, every article made of black iron becomes known as in no way differing from the nail-cutter in its essential character, the effect, which is in no way essentially different from its cause, is verily the cause alone. What is always of the same form absolutely is the truth. Description in a form different from the actual one is indeed falsehood. That (the Brahman, the prime cause of all) is verily the one absolute cause (in no way capable of being differentiated from all its effects which would become false if described as existing apart from the Brahman), which is neither differentiated nor is of a dual character. Differentiation results in falsehood alone everywhere as the characteristics, qualities, attributes, marks and the like, forming the basis of such differentiation, stand undisclosed (without being fully set forth and well defined). Hence the eternal and immutable cause of all things is the one, absolute (Brahman) alone that is peerless. In this matter the one and only determining factor is that the pure sentience of the Brahman (which is the one real substratum of all this varying and

variegated phenomenal existence) is non-dual (Advaya) and absolute alone. (34-39)

THE ATTAINMENT OF ŚIVA IN THE DAHARĀKĀṢA

In the Brahmapura (the body which is the city of the Brahman, wherein is the abode of the Brahman of the Microcosm), wherein is the abode of the form of a white-lotus (the heart), known as the Dahara, O Sage, in the middle of it is the ether known as the Daharākāṣa. That ether is Śiva, the infinite existence, non-dual consciousness and unsurpassed bliss. That Śiva should be sought to be realized by all seekers. This Śiva is the witness established in the hearts of all beings, without any exception, and manifests himself to the seeker, in accord with the strength of vision and degree of spiritual development attained by the seeker. Hence this Śiva is known as the heart of all beings and the liberator from the bonds of worldly existence. Thus the Upaniṣad. (40, 41)

THE BRĤAJJĀBĀLOPANIṢAD

[This Upaniṣad, which is the twenty-sixth among the 108 Upaniṣads and forms part of the Atharvaveda, takes the form of a number of discourses between Kālāgnirudra and Bhusuṇḍa, King Janaka, Yājñavalkya and others, and commencing with a touching reference to the creation of the phenomenal world by Brahman, succeeds in turning it to ashes by showing that everything apart from the Brahman is ashes alone and that what remains after turning to ashes (ignorance and its concomitants which assume the form of the belief in the existence of the phenomenal world as apart from the Brahman) is the Brahman alone. Incidentally it throws light on Vibhūti, Rudrākṣa and the Brĥajjābāla-vidyā as the means of attaining liberation, on the five kinds of Bhasma, the world of the character of fire and the moon, as also of the character of Śiva and Śakti, the identity of the Jīva with the Īśa, the attainment of Kaivalya through the Upāsanā of the qualified Brahman, the procedure to be adopted for the preparation of Vibhūti, its purification through mantra from stage to stage, Bhasmoddhūlana, the four substitutes for Bhasma, Bhasmasnāna, making the Tripuṇḍra-mark, the genesis of Rudrākṣa, the fruits

attainable from wearing Bhasma, the Tripuṇḍra marks, Rudrākṣa and the study of this Upaniṣad, and winds up with the glorification of the most exalted state of the Brahman].

BRAHMAṆA I

CREATION BY PRAJĀPATI OF THE MACROCOSM OF AVIDYĀ (NESCIENCE)

The reputed waters of the great Deluge, this macrocosm of Avidyā, with neither name nor form distinctly manifest, remained as water alone at the time of the Deluge betokening the end of the Kalpa. There then came into being this one alone, Prajāpati (the four-faced Brahmā, the seer of the Bṛhajjābāla-mantra), in the lotus-leaf that sprang out of the navel of Śrīmannārāyaṇa. In the interior of the mind of that Prajāpati there arose a desire of the form, "Let me create this macrocosm of nescience, consisting of myriads of crores of macrocosms. For the very reason that there sprang forth the desire for creating the phenomenal world in his mind, whatever that Puruṣa (Brahman) resolved upon in his mind, that thought of his he gave expression to in words; what he expressed in words that he set about giving effect to through action. The sentiment given expression to by Brahman, relating to the creation of the world and establishing the inter-relation between thought, word and deed, set forth above, is related in the

following Rk very much to the same effect. Long before the creation of the macrocosm of nescience, there was intense desire which, prior to the generation of the desire, was at first of the form of virility of the mind and later consummated as desire (for there can be no mind apart from the resolve which again is the root-cause of all desire). Desire (Kāma) which is a close relation, as it were, of all phenomenal existence falling within the range of vision by being apparently of great help to it, later on completely enters into the state of non-existence *i.e.*, ceases altogether to exist by being dissolved in the Brahman which cannot be seen by the naked eye and is therefore non-existent in the eye of ignorant folk. The creative intellect (*manīṣā*) of poets and great seers (which is verily their mental resolve) lies deeply in their hearts and should be looked for only there. Whatever desire in the form of the quest after objects of pleasure, such as wife, wealth and the like, springs up in the heart, that draws the man of desire unto it. He who knows thus attains the state of Prajāpati alone. (1, 2)

DESIRE TO KNOW ABOUT VIBHŪTI, RUDRĀKṢA AND THE BRHAJJĀBĀLA-VIDYĀ

He (Prajāpati) performed penance, for a long time, seeking the gratification of his cherished desire. Having performed penance thus, by being absorbed in deep thought, he entered the body of a highly accomplished Yogin, assuming the form of a crow, and widely

known as Bhusuṇḍa. The reputed Bhusuṇḍa into whose body He had entered approached Kālāgnirudra. Having approached him, Bhusuṇḍa asked him thus: "O Lord, pray, relate unto me about the greatness of Vibhūti." The Lord replied unto him thus: "So be it, O Bhusuṇḍa. What is it that is to be related unto thee?" Bhusuṇḍa asked him again thus: "Please expound unto me the greatness of Vibhūti and Rudrākṣa. Said the Lord unto Bhusuṇḍa: "The greatness of Vibhūti and Rudrākṣa has already been explained unto thee in the company of Paippalāda when both of you approached me on a former occasion." Whereupon Bhusuṇḍa rejoined thus: "In that case, the Śruti bearing on the subject of the fruits derived from making use of Vibhūti and Rudrākṣa, should be expounded unto me." "What else are we to discourse on beyond that?" asked the Lord. Bhusuṇḍa replied: "Pray, do thou initiate me into the thorough knowledge of the Śruti of the name of the Bṛhajjābāla-vidyā which is capable of bestowing liberation on the initiated." (3-9)

EXPLANATION OF THE NAMES AND FORMS OF THE FIVE KINDS OF ASHES (BHASMA)

By way of compliance with Bhusuṇḍa's request the Lord said: "Om, let it be so." From the face of Īśvara facing eastwards, known as the Sadyojāta, through the Mantra, "I surrender myself completely unto the Sadyojāta," there came into existence the

earth. Therefrom came forth the Kalā known as Nivṛtti (detachment). Therefrom came into being the cow known as Nandā, of a tawny colour. From the dung of that cow, purified and prepared in the prescribed manner, was produced the 'ashes known as Vibhūti. From Vāmadeva, the face of Īśvara facing west, through the Mantra, "I surrender myself completely unto the Vāmadeva", there came into existence water. Therefrom issued forth the Kalā known as Pratiṣṭhā (accomplishment). Therefrom came into being the cow known as Bhadrā, of a dark colour. From the dung of that cow (purified and prepared in the prescribed manner) was produced the ashes known as Bhasita. From Aghora, the face of Īśvara facing southwards, through the Mantra, "I surrender myself completely to the Aghora," there came into existence fire. Therefrom issued forth the Kalā known as Vidyā (learning). Therefrom came into existence the cow known as Surabhī, of a red colour. From the dung of that cow (purified and prepared in the prescribed manner) was produced the ashes known as Bhasma. From Tatpuruṣa, the face of Īśvara facing the north, through the Mantra, "I surrender myself completely unto the Tatpuruṣa," there came into existence air; therefrom issued forth the Kalā known as Śānti (tranquillity). Therefrom came to be the cow known as Suśīlā, of a white colour. From the dung of that cow (purified and prepared in the prescribed manner) was produced the ashes known as Kṣāra. From Īśāna, the face of Īśvara in the middle of the aforesaid four faces,

through the Mantra, "I surrender myself completely unto Īśāna," there came into existence ether. Therefrom issued forth the Kalā known as Sāntyatīta (what transcends tranquillity). Therefrom came to be the cow known as Sūmanā, of a variegated colour. From the dung of that cow (purified and prepared in the prescribed manner) was produced the ashes known as Rakṣā. Thus are the the five names, Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā, given to ashes. Through being the cause of immense power and prosperity, Vibhūti is so called; through eating up all sins, Bhasma is so called; through shining brightly, Bhasita is so called; through causing troubles to melt away, Kṣāra is so called; through affording protection from the fears caused by evil spirits, the manes of the departed, devils, Brahmarākṣasas (spirits of murdered Brāhmaṇas seeking to wreak vengeance), and Apasmāra (epilepsy), Rakṣā is so called; thus through these five significant names one should know ashes (bhasma). (10-15)

BRĀHMAṆA II

SEEKING THE KNOWLEDGE OF ABLUTION WITH

BHASMA OF THE CHARACTER OF FIRE (AGNI)

AND THE MOON (SOMA)

Thereupon Bhusuṇḍa asked the Lord Kālāgni-rudra to relate unto him the rule relating to ablution with Bhasma (ashes) of the character of Fire (Agni) and the Moon (Soma). (1)

THE WORLD OF THE CHARACTER OF FIRE AND THE MOON

Even as Fire, though only one in essence, after entering the world assumed multitudinous forms, corresponding to the various kinds of fuel on which it feeds, even so Bhasma (ashes), which stands apart from the Ātman, though one alone, after entering into the innermost Ātman established at the core of all beings in the form of the Viśva, the Virāṭ, the Oṭṭ and other bases of the phenomenal world, in its individual and collective aspects, super-imposed on the Atman and becoming the Antarātman, immanent in all beings, assumes various forms in accord with the character of the Upādhis (influences) to which it is subjected and also stands apart from them all in the character of the Turiya-Turya, identical with the changeless Ātman. The Viśva (universe) which is of the character of Fire and the Moon (it being the combined product of the two), is said to be the Vaisvānara fire. That which is subtle, sublime, radiant and dreadful (partaking of the character of Rudra) is known as fire. The other which infuses creative energy and is full of nectar, is the Śakti known as the Moon alone (the Idā-śakti of the lunar nāḍī on the left side of the Suṣumnā being full of amṛta alone). Wherein is established amṛta, that (Candra-Nāḍī, the Idā), by itself becomes possessed of Tejas (fire) and Vidyā (mystic power). These two alone (Fire and the Moon) form the Rasa (savour) and Tejas (radiance) of

gross and subtle objects respectively. The function of Tejas (radiance) is of two kinds : what is of the character of the sun (Sūrya) and what of fire (anala) ; so also the power of Rasa (savour) is of two kinds : of the character of the Moon (Soma) and of Fire. Radiance is of the character of lightning and the like, and Rasa is of the character of sweet, acid and the like. All this phenomenal world of the animate and inanimate orders of creation, is invested with the different kinds of Tejas (the radiance of Fire) and Rasa (savour of all kinds of the nectar of the Moon). From Fire (represented by the heat in churning) is produced nectar of the form of butter etc., and fire feeds on and glows on account of the nectar (represented by ghee, oil, fuel and the like). Hence is the world of the character of Fire and the Moon (full of nectar generated from it) prescribed as an offering unto the sacred fire. (2-7)

THE WORLD OF THE CHARACTER OF ŚIVA AND ŚAKTI

The Śakti of Paramesvara is of a two-fold character : operating from above and operating from below. Soma is the Śakti (power) operating from above (that being established in the crest which is the topmost part of Śiva's body, situated above the forehead and the organs of perception of Śiva). Anala (Fire) is the Śakti (power) operating from below (Mūlādhāra) in relation to the other power. [Or, Soma *i.e.*, Śiva in conjunction with Umā, his spouse, is possessed of

Vidyā-sakti with which he causes his true devotees to attain the highest state. Anala (the Jīva that never attains satiety in the matter of the enjoyment of objects of sensual pleasure) is possessed of Avidyā-sakti, through the influence of the subtle organs operating from within the body, wherewith he acts in a way detrimental to the attainment of the highest state of the Brahman, for they always exert their influence in the downward direction]. Hence this Viśva, the phenomenal world (whose existence is for ever a mere matter of surmise) is enclosed (as it were in a box) between the two (*vis.*, the two Śaktis of Śiva, operating from above and from below). As long as this power of Śiva operates from above the fire of the Mūlādhāra, so long, the region above the fire of the Mūlādhāra, between the Ājñā-cakra in the middle of the eyebrows and the Sahasrāra-cakra in the Brahmarandhra, becomes the lunar region of transcendent nectar. When this power, roused by Kevala-Kumbhaka in combination with the fire of the Mūlādhāra (the triangular seat of fire), reaches the lunar region, it showers the nectar of the Moon downwards as far as the feet; then does the conjunction of Śiva and Śakti take place. For the same reason, the power of the Jīva, operating from below, known as Kālāgni, moves upwards from the Mūlādhāra in the direction of the Īśvara-tattva in the Sahasrāra, burning up all flaws in the ascent; when the conjunction between the Jīva and the Īśa, representing Śiva and Śakti, takes place there, then the misconception relating to the flaw of

differentiation between the Jīva and the Īśa, formerly experienced, is completely burnt up and becomes hallowed through the attainment of the state of the Brahman alone. Even as this Kālāgni of the Jīva, positively held by the power of the Mūlādhāra (*viz.*, the Kuṇḍalinī), gives up the power of its own Upādhi and moves upwards, even so Soma, resting on the power of Śiva, goes down. Śiva is the Śakti (power) operating from above, and the Śakti (power) operating in the upward direction is Śiva. There is nothing in this world that is not pervaded in this manner by Śiva and Śakti (the entire world being of the character of Śiva). That phenomenal world which has been burnt to ashes times without number by the fire of the knowledge of the Vedāntasāstra, is turned into ashes by the fire of perfect knowledge of the form that there is nothing apart from the Brahman. This phenomenal world, they say, is the virility of fire; for the reason that its existence has been the result of fancy of the Jīva identical with the fire of the Mūlādhāra, Bhasma (ashes) is the virility of the world which is really non-existent apart from the Brahman. (8-13)

**RULE RELATING TO BATHING IN BHASMA IN THE
CASE OF THOSE INELIGIBLE FOR THE ACQUISITION
OF THE KNOWLEDGE OF THE VIDYĀ**

He who, having realized the real nature of Bhasma (as expounded above in this Brāhmaṇa), bathes in Bhasma [by smearing it all over his body in

accordance with the rules prescribed therefor, by uttering as Japa the Mantra, "What is fire, that is Bhasma" (Agniriti bhasma) and others that follow] is said to be one who has burnt the bonds of his ignorance of the Ātman through the potency of the Bhasmasnāna performed by him in accordance with the rules prescribed therefor. That reputed Bhasma, which is the virility of fire, is further mixed as it were with Soma (the nectar generated by the conjunction of Śiva with Śakti). Should one, through mere conjecture based on the implication of the Vedic texts, *viz.*, that apart from Soma there is neither Prakṛti nor Vikṛti, *i.e.*, neither the primordial originant nor what is generated out of it, come to know of the real nature of Bhasma as the product of Prakṛti, even though he may not be conversant with the practice of Yoga, such a one qualifies himself for the knowledge of the real nature of the Prakṛti (the primordial originant out of which the material world came to be created, in other words, the knowledge of the real character of Bhasma, its product). On the other hand, he who, having recourse to the artifice of Yoga, looks upon his own Ātman as bathed on all sides round with that Bhasma mixed with the shower of nectar caused by the Śakti in conjunction with Śiva, *i.e.*, who sees his own Ātman as still attached to and swirling in worldly existence due to the influence of the Upādhi of ignorance, ceases to be eligible for the right appreciation of the real character of Bhasma (as what is verily non-existent apart from the Ātman) and becomes dull-witted.

(14-16)

RELEASE FROM WORLDLY EXISTENCE THROUGH
THE REALIZATION OF THE IDENTITY BETWEEN
THE JĪVA AND THE ĪśA

Hence, in the case of those virtuous persons who dedicate in this manner the direct perception of the Ātman resulting from the flood of nectar, unto Mr̥tyuñjaya (Śiva), the conqueror of death (of the form of the ignorance of the Ātman, which is the cause of the belief in the existence of things apart from the Brahman, in the attitude that the flooding with nectar in this manner is the work of Śakti conjoint with and not apart from Śiva), when there is the direct experience by them of the nectar flowing from the conjunction of Śiva and Śakti, *i.e.*, the realization by them of the identity between the Jīva and the Īśa, whence is there death for them? He who knows this profound secret, not within the range of knowledge (*gahana*) of ignorant folk, which should by no means be imparted unto the ineligible (*guhya*), which is the purest of all pure states (*pāvana*), which is ever ascendant (*udita*), and vast (*tata*) in its super-abundance (incapable of setting at any time), which is of the character of the fire of the Jīva that burns up all the phenomenal world lying outside, itself abiding in the innermost core of all beings and of Soma (the Paramātmān, Śiva, immanent in all beings as the all-Ātman, sustaining and nourishing them all), by bringing about the identity between the fire of the character of the Jīva and the transcendent Soma that is the Īśa (in the attitude, "the Brahman

am I, I alone am the Brahman"), does not incarnate again in this world (once more to experience the delusion relating to things apart from the Brahman and to die of the anxiety caused by such delusion, but becomes immortal, simultaneously with the attainment of the knowledge of such an identity between the innermost Ātman and the transcendent Brahman, nay, by giving up even the perception of such identity). (17, 18)

ATTAINMENT OF IMMORTALITY (AMṚTATVA) POSSIBLE EVEN BY RESORTING TO THE QUALIFIED BRAHMAN

He who, after burning up his body (and through that, all concomitants of ignorance) with the fire of Śiva, that throws into the back-ground all inauspicious forms of phenomenal existence, kneads the ashes with the shower of nectar generated by the conjunction of Śakti and Soma (Śiva) through adopting the course of Suṣumṇā-yoga, with the grace of the Paramātman, Śiva, will attain the direct perception of the Brahman non-differentiated from the innermost Ātman and, simultaneously therewith, will attain the immortal state (amṛtatva) of remaining as the incorporeal Brahman alone, will attain the immortal state of remaining as the incorporeal Brahman alone. (19)

BRĀHMAṆA III

DESIRE FOR THE KNOWLEDGE OF VIBHŪTIYOGA

Then Bhusuṇḍa asked Kālāgnirudra thus: "Pray relate unto me all about Vibhūtiyoga." (1)

THE MODE OF ORIGIN OF VIBHŪTI

Rejecting the cow with hideous limbs, that which is mad or prone to much mischief, which bears inauspicious marks and the like, which has borne calves more than once, which has emaciated limbs, which has lost its calf, which is not gentle, which does not suckle its calf, which is barren, which has eaten its grass (and can eat no more), which is given to eating hair, rags and bones, which has just taken the bull, which has just then delivered or which is afflicted with disease, he should get hold of the dung of an unexceptionably flawless cow of a superior breed and colour. Cow-dung (dropped by such a cow), even while in the act of falling, should be got hold of (by way of preference); in the alternative, not rejecting that which drops over an auspicious place, one should knead it well with the urine and other products of the cow. In the matter of the gathering of the dung a tawny-coloured or a pure white cow should preferably be chosen; in its absence, any other cow, not subject to the defects mentioned above, should be chosen for the purpose. The ashes (bhasma) obtained from the dung of tawny-coloured and other flawless cows is spoken of highly as the best. It is only with the ashes obtained from cow-dung, gathered in the aforesaid manner from flawless cows, that the body should be smeared. Ashes prepared from cow-dung, found and gathered promiscuously from any place, should not be smeared, nor should ashes prepared without purification in the prescribed manner. (2)

LOOKING UPON COW-DUNG AND OTHER PRODUCTS OF THE COW AS VIDYĀ AND OTHERS

Regarding this matter, there occur the following verses: Of all powers, the power of Vidyā alone is known as Śakti. Vidyā is dependent on the three Guṇas [rhythm (Sattva), mobility (Rajas) and inertia (Tamas)]; and the three Guṇas are likewise dependent on Vidyā. The triad of Guṇas is alone the cow. The auspicious cow-dung became the Vidyā. The urine of the cow is likewise said to be the Upaniṣad. Looking upon the cow, cow-dung and urine as the triad of Guṇas, Vidyā and the Upaniṣad respectively, one should thereafter prepare Bhasma. The calf of the cow is of the character of the Smṛtis, and the dung dropped by it one should likewise use in making ashes. (3-5)

SACRAMENT ADMINISTERED WITH MANTRAS IN STAGES COMMENCING WITH THE COW AND ENDING WITH THE PREPARATION OF BHASMA (ASHES) OUT OF ITS DUNG

As a preliminary to the preparation of Bhasma, one should purify the cow at its stall, by uttering the Mantra, "Ā gāvo agmannuta bhadramakran" (the cows have eaten and are resting safely) and so on; with the Mantra, "Gāvo Bhago; Gāva Indro me acchāt" (may Bhaga, the bestower of food, and Indra, the bestower of water unto all beings, vouchsafe

protection unto me), he should make the cow eat grass and drink water; he who has taken to the vow of Śrauta-bhasma, *i.e.*, the preparation of ashes in the manner prescribed in the Vedas, after fasting on the fourteenth day of either the bright or the dark lunar fortnight, rising up early the next morning and cleansing himself, keeping his mind composed after performing his morning ablutions and other daily austerities, clad in cleanly washed clothes, should untether the cow after milking it. After causing the cow to rise up, should it be lying down, even with effort, he should collect its urine, all the while uttering the Gāyatrī, and keep it in a vessel made of gold, silver, copper or earth; or in the absence of these, either in a lotus or Palāśa leaf, or even in the horn of a cow; then uttering the Mantra, "Gandhadvārām durādharṣām nityapuṣṭhām karīṣiṇīm" and so on, the house-holder should receive the cow-dung in a clean vessel (made of gold or other material as aforesaid), even before it reaches the ground. The wise man should then purify the cow-dung by uttering the Mantra, "Śrī me bhajatu, alakṣmī me naśyatu" and so on, taking care to see that the cow-dung is devoid of any grains of corn. Then should he pour the urine into the cow-dung with the Mantra, "Saṃ tvā siñcāmi" and so on; then with the Mantra, "Pañcānām tvā vātānām yantrāya dhartāya gṛhāmi" and so on, he should make fourteen balls out of the cow-dung and, drying them up by way purifying them with the rays of the sun, he should gather them thereafter.

Then should he place the dried cow-dung balls in the vessel aforesaid and, having kindled the domestic sacred fire in the manner prescribed in the Gṛhyasūtras adopted by his progenitors, he should worship the fire and throw in the balls as oblations unto it, uttering the Praṇava both before and after each separate syllable of the six-syllabled Sūkta, respectively presided over by the Pañcabrahmans and the Parabrahman as deities, with the word "Svāhā" added at the end of each; and then the wise man should offer the two ghee-offerings (silently) with the two Āghāra-mantras, "Agnaye Svāhā" and "Somāya Svāhā", and then should he offer (uttering aloud) the Vyāhṛtis (Bhūr-bhuvas-svas-svāhā) unto the god presiding over the the syllables of the Sūkta; then with the twenty-three Mantras, beginning with "Nidhanapataye namaḥ," should the ghee-oblations be made; so also with the Mantra, "Namo hiraṇyabāhave" and so on; thus the Pañcabrahmans should be offered the oblations in this manner; having thus offered all the oblations with Mantras ending with the dative termination, the knower should offer oblations with the Mantras, "Ṛtaṁ satyaṁ paraṁ brahma," "yadrudrāya pracetase mīdhuṣṭamāya tavyase," and "Yasya vaikampakatīti ca;" likewise with the three Mantras, "Anājñātaṁ yadājñātam" and so on, and also with the three Vyāhṛtis; he should thereafter offer the Sviṣṭakṛt and Pūrṇāhutis; then, after dropping what remains of the fuel into the fire, and likewise pouring off the water remaining in the vessel once full (but now depleted),

he should fill the vessel once again with fresh water, uttering the Yajurmantra, "Pūrṇamasi" and so on, and sprinkle that water over his head, uttering the Mantra, "Brāhmaṇeṣvamarṭam" and so on, after sprinkling the water symbolically over the eight points of the compass with the Mantra, "Prācyāṃ diṣṭi devāḥ" and so on. Then, after giving away the present (dakṣiṇā) unto Brahmā, he should fetch Pulaka (yellow orpiment) for abating the rigour of the fire and uttering the Mantra, "Āhariṣyāmi devānām" and so on (I shall cause thee, O Fire, to be enkindled once again for protecting the austerities intended for the propitiation of the gods and shall presently cover thee with yellow orpiment), he should then cover the fire with yellow orpiment. The covering with yellow orpiment is said to be for sustaining the fire to glow for three days. After the austerities are over, he should, after feeding the Brāhmaṇas, himself eat, remaining silent all the while. He who wants a large quantity of ashes should collect a large quantity of cow-dung in the course of three days or a single day. On the morning of the third or the fourth day when the fire has abated, after taking his ablutions and performing his morning austerities, clad in white robes, investing himself with a perfectly white sacred thread, wearing a garland of white flowers, with his body smeared with white sandal-paste and his teeth shining with a pure white lustre, smeared with ashes, uttering the Mantra, "Om, Tadbrahma" and so on, the knower of the Mantra should remove the yellow orpiment and the

ordinary ashes, and gather the fourteen balls of sacred ashes alone in the vessel originally used; invoking the Paramātmān, Śiva, therein and worshipping him with the sixteen customary marks of respect (upacāra), he should extinguish the fire. He should extract the fourteen balls of ashes out of the fire uttering the Mantra, "Agnerbhasmāsi, agneḥ puriṣamasi" and so on, and bringing them together with the Mantras, "Agniriti Bhasma" and so on, mix the ashes either with perfumed waters or with the urine of the tawny coloured cow, and throw into the ashes, uttering the Brahmantra "Om," refined camphor, the flower (Kumkuma) and tuberous root of the saffron plant (Kāsmīra), the fibrous root of the Uśīra-grass, sandal-wood and the three kinds of Agarū-wood, all of them finely pulverized and filtered; the knower should turn them dexterously into cakes with the Mantras, "Om iti Brahma" and "Aṇorapīyān mahato mahīyān" and so on, and preserve it in a suitable receptacle, worshipping it every day. (5-31)

THE MODE OF SPRINKLING WITH THE ASHES

Having in this manner procured the sacred ashes in a dry state, the knower of the Mantra, keeping it on the left palm and rubbing it well with the right palm, uttering the Praṇava, should purify it thereafter with the uttering of the Praṇava seven times. He should then purify his entire body (with the Pañcabrahmantras), the region of the head uttering the Mantra,

"*Isānas sarvavidyānām*" and so on, the face with the *Tatpuruṣa* mantra, the region of the thighs with the *Aghora*-mantra, the secret parts with the *Vāmadeva*-mantra; the feet with the *Sadyojāta* mantra, all the other limbs with the *Praṇava* and, simultaneously with the uttering of the several Mantras, sprinkle the respective parts of the body with ashes, covering the entire body from the head to the soles of the feet. Then, having performed *Ācamana* (ritual sipping with water) he should clothe himself in white garments. Doing *Ācamana* again, after duly complying with what has been prescribed above, O best among the righteous, do thou become eligible to perform thy daily austerities and avocations. (32-35)

THE FOUR-FOLD SUBSTITUTE (KALPANA)

FOR ASHES

Now, there are four possible alternatives for sacred ashes (*bhasmakalpana*). The first is what is known as the *Anukalpa* (what is permitted to be adopted as a substitute). The second is the *Upakalpa* (secondary substitute). The third is the *Upokalpa* (making a near approach to the secondary substitute). The fourth is the *Akalpa* (not subject to rules and restrictions). What is generated from *Agnihotra* (offering oblations to the sacred fire as part of the daily austerities), from the sacred fire free from dust, is the *Anukalpa* (permitted to be adopted as a substitute for ashes prepared in the

prescribed manner). What is prepared, in accordance with the rules laid down in the Kalpasāstra, out of dry cow-dung gathered in a forest-dwelling, will be the Upakalpa (that makes a near approach to the genuine quality). What is prepared out of dried cow-dung picked in a wilderness, pulverized, gathered together and made into balls, after mixing it well with the urine of cows and in accordance with the rules laid down in the Kalpasāstra, is the Upopakalpa (that makes a near approach to the secondary substitute). What is to be had in a temple of Śiva is the Akalpa (that is not subject to any rules and restrictions) and is at the same time Śatakalpa (a hundred times competent to be used as being of the genuine quality). Ashes of the aforesaid four kinds will remove all kinds of sins and bestow liberation. So said the Lord Kālāgnirudra. (36-38)

BRĀHMAṆA IV

THE MANNER OF BATHING (SNĀNA) IN ASHES

Thereupon Bhusuṇḍa spoke unto Kālāgnirudra thus: "Pray relate unto me, O Lord, the rule relating to bathing in ashes (bhasmasnāna)." Kālāgnirudra then replied unto him thus: "After taking the morning ablutions, rubbing the ashes all the while uttering the Praṇava, purifying it by uttering the Praṇava seven times, and again uttering over it (the Pañcākṣara-mantra in) the Śivāgama, one should cause the Digbandhana (enclosing within boundaries) to be performed. He should,

once again, by uttering the self-same (Pañcākṣara) astra-mantra, sprinkle ashes over all the parts of the body, beginning with the head. This is what is known as the Malasnāna (washing away all impurities) by taking which the votary is rendered free from impurities. With the five (Pañcabrahma) Mantras beginning with the Īśāna-mantra, "Īśānas sarvavidyānām" and so on, one should sprinkle ashes over the body in the following order: Uttering the Mantra, "Īśānas sarvavidyānām" and so on, he should sprinkle ashes over the region of the head; with the Tatpuruṣa-mantra over the face; with the Aghora-mantra, over the region of the thighs; with the Vāmadeva-mantra, over the secret parts; with the Sadyojāta-mantra, over the feet and with the Praṇava, over the other parts of the body. Then, sprinkling ashes over the entire body, from the soles to the head, and performing ācamana, he should clothe himself with clean white garments. This is what is known as the Vidhisnāna (bathing in ashes prescribed in the Vedāṅgas). Here occur the following Mantras conveying the same import: Having obtained a handful of ashes, sanctified by the uttering of the Mantras selected from the text of the Vedas, the sprinkling of it over the body, from the head down to the feet, is said to be the Malasnāna from times of yore. With the self-same Mantras one should undergo the sacrament of what is known as the Vidhisnāna that has to be gone through. One should sprinkle ashes five times, with the Īśāna-mantra, with effort, over the head, seven times with the Mantra of (Śiva's) fourth

face (i.e., the Tatpuruṣa), over the face, eight times, with the Aghora-mantra, over the heart, nine times, with the Vāmadeva-mantra, over the region of the navel above the secret parts, in accord with the difference in the presiding deities and their seats. There are eight Aṅgas such as the chest and the like. Therein, having uttered the Mantras relating to each Aṅga, along with the syllables composing the names of the objects of one's desire (and of the sādḥaka), having sprinkled with effort ashes over the two feet, then should the sprinkling of ashes over the entire body be made in the prescribed manner by a Brāhmaṇa. In the case of a Kṣatriya, however, with the exception of the face (the seat of the Tatpuruṣa), all other parts of the body should be sprinkled over, in the order prescribed and in accordance with the rule relating to Bhasmasnāna, before the commencement of the daily austerities and other duties. (1-7)

THE PERIODS (KĀLA) SPECIFIED FOR BHASMASNĀNA

Both in the morning and evening twilights, likewise at dead of night, both before and after sleeping, eating and drinking water, and attending to essential duties that could not be put off, after coming into contact with a woman, a eunuch, an eagle, a cat, a crane, a mouse and others of that kind, by way of expiating the sin, one should go through the Bhasmasnāna. The man of austere vow (vratin) should not sprinkle ashes over his body in the immediate neighbourhood of the gods, fire, the Guna and old men, or when

one born of the lowest caste is in sight or while standing on impure ground or walking along the path. (8-10)

ASHES MIXED WITH WATER FROM THE CONCH
(ŚAṆKHATOYA) AND THE LIKE SHOULD BE WORN
BY A SEEKER AFTER KNOWLEDGE

There should be the mixing with the ashes (intended for putting on the mark) of water in a conch over which the Mūlamantra (basic five-syllabled Mantra of Rudra) has been recited or of sandal-water (similarly sanctified with the uttering of the Mūlamantra). One should smear his body with sandal, well-mixed with ashes. The pulverized ashes so treated verily bestow knowledge of the Sivatattva on the votary. Before the hour of noon (in the forenoon) should ashes mixed with water be used. Thereafter should water be eschewed for the purpose. (11, 12)

RULE RELATING TO THE TRIPUṆḌRA

Thereupon Bhusuṇḍa asked the lord Kālāgnirudra to relate unto him the rule relating to the Tripuṇḍra-mark. Here occur the following verses: Having come to realize that the three parallel lines of the Tripuṇḍra are of the character of Brahmā (the creator), Viṣṇu and Śiva, one should wear the Tripuṇḍra, taking the ashes with the three middle fingers, uttering the Mūlamantra, "Namaḥ śivāya"; or the Tripuṇḍra-mark could also be made with the ring-finger, the middle finger and the thumb. It has been said that the Brāhmaṇa should sprinkle ashes

over the face and the Kṣatriya over the head. Then should he affix the Tripuṇḍra-mark either over the thirty-two places or over one half of that number, *viz.*, sixteen places or over eight places or over five places. The best of these alternatives is the wearing of the mark over the following thirty-two places : the topmost part of the body (*i.e.*, the head), the forehead, the two-ears, the two eyes, the nose, the mouth, the throat and neck, the two shoulders, then the two elbows, the two wrists, the chest, the two sides, the navel, the two secret parts (the anus and the genitals), the two thighs, the gluted rounds and the knees, the two shanks and the two feet; the knower should wear the Tripuṇḍra, uttering the names of the following as Mantras, the eight Mūrtis (Śikhaṇḍi, Śrīkaṇṭha and others), the lords of the eight Vidyās, (Śiva, Uttama and others), the eight guardians of the cardinal points (Indra, Agni and others), and the eight Vasus; Dhara, Dhruva, Soma, Kṛpa, Anila, Anala, Pratyūṣa and Prabhāsa, these are said to be the eight Vasus. One should, with great composure, place the Tripuṇḍra-mark over the following sixteen places, the head, the forehead, the throat and the neck on either side, the two shoulders, the elbows, the wrists, the chest, the navel, the two sides and one mark over the back, and should utter as Mantras the names of their presiding deities, the Śivaśakti named Sādā, the Īśa named Vidyā, the nine Śaktis, Vāma and others, the two Nāsatyas, Dasraka and the two Asvins, that are said to be the sixteen deities. Or, over the head, the forehead,

the two ears, the nose, the two arms, the chest, the navel, the two thighs, the two knees, the two feet and the back, over these sixteen places should the Tripuṇḍra be worn. The deities, Śiva, Indra, Rudra, Arkā, Vighneśa, Viṣṇu, Śrīḥ, Hṛdayeśa, Prajāpati over the navel, Nāga, the Nāga-kanyas, the two Ṛṣi-kanyakas, the oceans over the two feet, and the Tirthas over the back, are the deities established over the respective places. These are the sixteen alternative places. The eight places are as follows: the place of the Parama-guru (Śiva), *i.e.*, the head, the forehead, the two ears thereafter, the two shoulders, the chest, and the navel will be the eighth. Their deities are said to be Brahmā, the creator and the seven Ṛṣis. Or else, the head, the two arms, the chest and the navel, these five places men conversant with the real nature of Bhasma mention as the places over which the Tripuṇḍra should be worn. The votary of Śiva should make the Tripuṇḍra-mark (with any one of the four alternative courses suggested) in accordance with exigencies and with due regard to place, time and other circumstances. (13-31)

WEARING THE TRIPUṆḌRA IN CASE OF INABILITY TO SPRINKLE (UDDHŪLANA) WITH ASHES

Should one find himself unable to sprinkle (*uddhūlana*) the entire body with ashes, he should make the Tripuṇḍra marks and the like over the forehead, the chest, the navel, the neck and the wrists, in the middle and at the root of the arms, over the back and the head,

uttering the following Mantras: "I make salutation unto Brahman on the forehead. I make salutation unto fire, that carries the oblations offered unto the gods, over the chest. I make salutation unto Skanda on the navel. I make salutation unto Viṣṇu over the neck. I make salutation unto Prabhāṣjana, the god of air, over the middle of the body. I make salutation unto the Vasus over the wrists. I make salutation unto Hari over the back. I make salutation unto Śambhu over the hump. I make salutation unto the Paramātmā over the head." Over these and other parts should he make the Tripuṇḍra-mark, uttering the Mantras prescribed therefor as mentioned hereunder. One should make the celebrated Tripuṇḍra-mark over the forehead, ever keeping before his mind the three-eyed Śiva, the basis of the three Guṇas, the generator of the three worlds and the omnipotent overlord, uttering the five-syllabled Mūlamantra, "Namaḥ Śivāya" (Salutation unto Śiva). Similarly should he wear the Tripuṇḍra below the elbows, after uttering, "Salutation unto the father and the mother of the universe;" above the elbows, after uttering the Mantra, "Salutation unto the two Īśānas (Īśāna and his spouse);" over the sides, after uttering, "Salutation unto the two Īśas (Īśa and his spouse);" he should make the mark over the wrists after uttering, "Salutation unto the pair of the transparently white one;" similarly over the back, after uttering, "Salutation unto the one with the terrific aspect of the Man-lion incarnation of Viṣṇu;" over the sides

after uttering, "Salutation unto Śiva," and should sprinkle ashes over the head, uttering the Mantra, "Salutation unto Nīlakaṇṭha, the Ātman of all". By doing so, one causes all the sins accumulated through various previous incarnations to perish. Sins committed by parts of the body above the throat will perish by wearing the mark there (over the neck). By wearing the mark over the ears will perish the diseases of the ear and sins committed by the ears. By wearing it over the arms, the sins committed by the arms; over the chest, the sins committed by the mind; over the navel, the sins committed by the organs of sex; over the back, the sins committed by the anus; and by wearing it over the sides, sins of the kind such as sin of embracing another's wife; hence should one make the Tripuṇḍra mark with ashes all over the body, as aforesaid. When the Tripuṇḍra-marks are worn in the prescribed manner with Vibhūti by any one, by him is worn the Trinity composed of Brahmā, Viṣṇu and Mahes'a, the three fires (Dakṣiṇa, Gārhapatya and Āhavanīya), the three Guṇas (Sattva, Rajas and Tamas) and the three worlds (Bhūr, Bhuvah and Suvah). (32-41)

BRĀHMAṆA V

WEARING OF THE TRIPUṆḌRA-MARK, LOOKING UPON IT AS OF THE ASPECT OF THE THREE VEDAS

One should put on the Tripuṇḍra-mark with ashes over which has been uttered the Mantra, "Mā

nastoke tanaye" and so on. The topmost transverse line of the Tripuṇḍra-mark will be the Sāmaveda. The middle transverse line will be the Yajurveda, made up of the three parts, Saṃhitā, Pada and Krama, the Triyāyuṣa (while the transverse line at the bottom should be looked upon as the Ṛgveda). He who looks upon the three lines as the three Vedas and then wears them, will attain extraordinary fruit from them. The Brāhmaṇas, and likewise the Kṣatriyas, make the Tripuṇḍra-mark over the following places, *viz.*, the forehead, the two shoulders, the navel, the head, the chest and the two sides. (1; 2)

SPECIAL RULE RELATING TO WEARING THE MARKS WITH ASHES ACCORDING TO DIFFERENCE IN BIRTH AND STAGE IN LIFE (VARṆĀŚRAMABHEDA)

For all persons of the first three (twice-born) classes, the ashes left by the sacrificial fire used for the performance of the daily Agnihotra, produced out of the fire quenched of its own accord and devoid of impurities, becomes verily important to all householders, such ashes left by the quenched fire, free from impurities, being declared by great sages as verily fit to be worn; especially the ashes left by the Aupāsana-fire is said to be so for house-holders; that which is left by the Samidādhāna-fire, maintained by a Brahmacārin (celibate) is fit for his use, and what is generated out of the fire used for cooking purposes in the house of a Śrotriya (Brāhmaṇa well-versed in the Vedas)

is fit for being used by S'ūdras. For all other persons what is produced out of dried cow-dung in any kind of fire is fit to be used (in the absence of the genuine stuff prepared as prescribed in the S'āstra). In the case of Yatins (ascetics), that which will bestow knowledge of the highest existence is prescribed; in the case of Vānaprasthas (that have resorted to the forest), what will generate the spirit of detachment (virakti), and in the case of Ativarnāśramins (that are not tied down by rules relating to classes by birth and stages in life), what is produced out of the fire in the cremation-ground is prescribed. For all S'iva-yogins, either the ashes kept in a S'iva-temple, or produced out of the fire maintained in the sacrificial chamber of S'iva, or the ashes smeared over S'iva-liṅgas, or accompanied by the utterance of Mantras prescribed for the various stages of purification, is prescribed. (3-7)

THE SPECIAL FRUIT DERIVED FROM

BHASMADHĀRAṆA

Here occur the following verses : By that Brāhmaṇa (knower of the Brahman) by whom the Tripuṇḍra-mark is worn over the head, will be attained the fruit of having studied all that has to be studied, of hearing (from the mouth of the Guru) all that has to be heard and of practising all that has to be practised. He who has given up his class by birth (varṇa), stage in life (āśrama) and conformity to the rules of conduct (ācāra) prescribed in the Dharmasāstras, who has

abandoned all austerities enjoined on him by the Veda and the Sāstra, even he will become venerable through his wearing, even once, the three transverse lines of the Tripuṇḍra-mark. (8, 9)

BLAMEWORTHINESS OF ONE WHO HAS TURNED
AWAY FROM THE PRACTICE OF MAKING
THE TRIPUṆḌRA MARK

For such men as those who, after giving up the wearing of the Bhasma-mark, perform austerities, there is no liberation from the bonds of the cycle of birth and death (saṁsāra), even after crores of reincarnations. Wise men aver that, in the case of persons that have committed heinous sins and of those that have accumulated sins through transgressions during several previous incarnations, there is surely generated a strong aversion to wearing the Tripuṇḍra-mark and sprinkling ashes over the body. In the case of those whose anger is roused at the sight of the Bhasma-mark on one's forehead, their mixed birth, O Brāhmaṇa, could very well be inferred by a man of intellect. In the case of those who have no faith in putting on the Bhasma-mark prescribed by the Veda (or in its sanctity), O Sage, it may be surely posited that there could not have been administered, in their case, the sacraments preliminary to Garbhādhāna (conception in their mother's wombs) and other pre-natal sacraments. Those men who, at the sight of a person wearing Bhasma-marks, belabour him with blows, in

their case, O Brāhmaṇa, descent from Caṇḍāla-progenitors should be inferred by the man of intellect. It is the deliberate conclusion arrived at by the Śāstras that, in the case of persons whose anger is roused by the wearing of the Bhasma-mark or by any reference being made to its having the sanction (of the Vedas), they are tainted due to the influence of the most heinous sins committed by them. Those that talk disparagingly of wearing the Tripuṇḍra-mark slight thereby Śiva alone. Those that put on such marks with extreme devotion hold Śiva in great veneration. Fie on that forehead which is devoid of the Tripuṇḍra-mark with Bhasma! Fie on that village which is devoid of a temple dedicated to the worship of Śiva! Fie on that life lead without worship of Śiva! Fie on that Vidyā (lore) which does not bear on the acquisition of the knowledge of Śiva! (10-17)

DESCRIPTION OF THE REAL FORM (SVARŪPA)
AND POTENCY (VĪRYA) OF AN ARDENT
DEVOTEE OF BHASMA

The supreme potency (vīrya) of the fire of Rudra (in causing the dissolution of the delusion relating to the existence of things apart from the Brahman and generating the knowledge relating to the impossibility of the existence of such things apart from the Brahman) is alone said to be Bhasma (resulting from the complete burning up of things apart from the Brahman, nay, the Brahman alone that is left as the residuum by the

elimination, through denial, of all things apart from it). Hence he who smears his body with Bhasma, that is of such great potency, will be all-powerful (through all the durations, the past, present and future). The Doṣas or faults (resulting from the delusion of the aforesaid type) of one who is extremely devoted to wearing the Bhasma-mark are burnt completely from contact with the Bhasma which is verily the potent fire of Rudra. He whose Ātman has been verily purified by Bhasma-snāna (sprinkling with ashes over the entire body) is known as the Bhasmaniṣṭha (one ardently devoted to ashes). He who has his entire body smeared with ashes, who wears the Tripuṇḍra-marks resplendent with ashes, who lies on ashes, that person is known as a Bhasmaniṣṭha. (18-20)

• BRĀHMAṆA VI

DESIRE TO KNOW THE HIGH VIRTUES ATTACHED TO THE FIVE NAMES

Thereafter Bhusuṇḍa asked Kālāgnirudra thus:
"Pray, relate unto me the high virtues attached to the five-named Bhasma". (1)

THE STORY OF KARUṆA ILLUSTRATIVE OF THE SPECIAL VIRTUE OF BHASMA

There was once upon a time a person of the name of Karuṇa, who was the son of the senior-most wife

of Dhananjaya, a descendant of the line of Vasiṣṭha and one who had taken a hundred wives. Śucismitā was his (Karuṇa's) wife. This Karuṇa, who could not bear with the hostility of his brothers, approached God Nṛsimha who had his shrine on the banks of the Bhavānī. Taking hold of a lime-fruit that was there, offered by some one as tribute to the god, he smelt the fruit. Those that were on the spot then cursed him in these terms: "Ah wretched sinner, do thou become a fly for a hundred years for this act of sacrilege." Receiving the curse, he (Karuṇa), after being turned into a fly, reported about his misbehaviour to his wife and sought her aid saying, "Do thou protect me". Then he continued to be a fly. His coparceners, having come to know of this plight of his, caused him to die in a can of oil. She (Śucismitā) approached Arundhati with her husband's dead body. Arundhati, then said, "O Śucismitā, enough of thy grief over thy husband's death. I shall presently bring him back to life after fetching some Vibhūti. This is the ashes produced out of the Agnihotra (fire)"; and when she threw it over the dead creature (fly), reciting the Mṛtyujñāya-mantra, a gentle breeze with a fan was made to blow, O Śucismitā. Thereupon the creature (fly) stood up owing to the mighty influence of the ashes. Then, after the lapse of a hundred years, a coparcener again caused the death of the fly. It was Bhasma again that revived it. "In the famous city of Kāśī there were five instances of such revival. In days of yore Bhasma has revived several gods that had come

to grief under similar circumstances, and even me who have now come to thy succour thus. For that reason, O sinless one, I shall revive the creature with the aid of Bhasma". So said Arundhatī to Śucismitā on the latter occasion. On her saying so (and sprinkling ashes over the fly), Karuṇa, released from the curse and attaining his prior state under the name of Lord Dadhīci, sprang up with his real form and reached his own hermitage. (2-5)

THE STORY OF AHALYĀ ILLUSTRATIVE OF THE SIN-DESTROYING CHARACTER OF BHASMA

"Now (by the following narrative) is illustrated the sin-destroying character of Bhasma", said he (Kālāgnirudra): At the time of Gautama's marriage, on casting their eyes on the reputed Ahalyā (Gautama's spouse), all the gods were smitten with lust (on account of her ravishing beauty). Having lost their wits (and fallen from their high state of spiritual development) they approached Durvāsas and questioned him. Durvāsas said to them, "I shall presently abate the rigour of that sin of yours." Thereupon he brought the Bhasma (ashes) sanctified by the Śatarudra-mantra uttered over it, and added: "This Bhasma is as efficacious as the Bhasma which was given by me of yore, wherewith even the sins resulting from the murder of a Brāhmaṇa and other heinous sins of the kind were atoned." Having said so, Durvāsas gave them the Bhasma possessed of excellent properties and added: "Even

from the words uttered by me all of you have become more radiant than before." Then all the gods, with their bodies sprinkled over with ashes sanctified through the recitation of the Śatarudra-mantra, and with their sins completely washed off at that very moment, replied thus: "O sage, from this moment onward do we come to realise this remarkable potency of Bhasma which is really wonderful." (6-8)

THE SPECIAL VIRTUE OF BESTOWING THE
KNOWLEDGE OF HARI AND ŚAṆKARA POSSESSED
BY BHASMA

Do thou listen to another wonderful potent property possessed by Bhasma. This Bhasma alone is possessed of the special virtue of bestowing the knowledge of Hari and Śaṅkara, of destroying the most heinous sins resulting from the murder of a Brāhmaṇa and the like, and of bestowing great power and glory. Removing with the nail the ashes remaining over the chest of Śiva, uttering over it the Praṇava, and again uttering over it the Śiva-Gāyatrī and the Pañcākṣara-mantra (the five-syllabled Mantra of Śiva), one should sprinkle it over the top of the head and body of Hari. [It is only those ashes left by the burning up of all phenomenal existence that is apart from the noumenal existence (the Paramātmān, Śiva), that are the cause of the auspicious state of Śiva; and the reason is that, for the successful attainment of that auspicious state, the denial of the existence of all

inauspicious things that are apart from Śiva is the preliminary essential step. Again, it is Bhasma alone that is capable of bestowing Jñāna on Hari]. On Śiva's speaking to Hari thus: "Do thou meditate on the glory of Bhasma in thy heart", Hari meditated in his own heart as directed and then said to Śiva: "It has been seen, it has been by me, O Lord." Thereupon Hara spoke to Hari thus: "Do thou eat Bhasma." "I shall presently eat the auspicious Bhasma after bathing in Bhasma as a preliminary step"—so saying to Īśvara who could be resorted to only with true devotion, with his permission Acyuta (Hari) ate ashes. Thereupon happened the most wonderful phenomenon; lo! Vāsudeva, with a radiance which was as it were an exact reflection of Śiva's form, suddenly became of the complexion of pure pearls. From that time onward Vāsudeva (hitherto of a blue complexion) manifested himself with a white lustre. Vāsudeva then said: "O Lord that pervadest every where, it is impossible even for Thee to comprehend the special virtue of bestowing knowledge possessed by the Bhasma that is ever associated with Thee. While it is so, how can that be comprehended by me? For the reason that thou art an adept in the matter of turning all things apart from the Brahman into the ashes of the Brahman alone, my salutation I offer unto thee, my salutation unto thee. I approach Thee as my last resort and seek shelter under Thee. May there be true devotion always in me, O Sambhu, unto Thy pair of feet". "My faithful devotee will be he who is accomplished in wearing

the Bhasma mark", rejoined Śiva thus glorified by Hari. (9-15)

THE POWER-PRODUCING CHARACTER (BHŪTIKARATVA) OF BHASMA

It is for this reason alone that this Bhūti (ashes) has been characterized as the generator of all power and glory (Bhūtikārī). The (eight) Vasus remained in front of it, the (eleven) Rudras to its right, the (twelve) Ādityas behind it, the Viśvedevas to its left, Brahmā (the creator), Viṣṇu (the sustainer) and Mahesvara (the destroyer) in its navel, and the Sun and the Moon on either side. (As Bhasma wields authority over the Vasus and others who, in their turn, are dependent upon it for their power and glory, the power-bestowing character of Bhūti becomes patent). (16)

THE KNOWLEDGE OF BRAHMAN AND THE MEANS THERETO ARE FUTILE IN THE ABSENCE OF BRAHMA BHĀVA

The self-same sentiment is endorsed by the following Ṛk: The Ṛks (all the Vedas composed of Ṛks) sought their repose in that imperishable, transcendent, sublime ether (Vyoman) of the Brahman (all phenomenal existence of a perishable character, that is apart from the imperishable Brahman, having been turned into ashes in the diluvian fire of the Brahman) wherein all the gods (the Virāṭ, the Hiranyagarbha, the

Īśvara and others, or Brahmā, Viṣṇu, Rudra, Indra and others) meet with their dissolution. What can he who does not know that entity (demonstrated by the Head of all the Vedas, *viz.*, the Upaniṣads, to be the peerless Brahman, non-differentiated from the innermost Ātman, that is attainable through the performance of the austerities prescribed in the Vedas, purity of thought, renunciation, study of the Vedānta and the like) do with the Ṛk? Those that are knowers of the Brahman (through having recourse to the knowledge acquired by the aforesaid means) become exalted knowers of the Brahman of the higher order, seek repose in the glory of the Brahman and attain communion with the Brahman, thereby becoming the most exalted knowers of the Brahman by being absorbed in the Brahman alone. (17)

THE GREATNESS OF THE BṚHAJJĀBĀLA VIDYĀ

This Vidyā known as the Bṛhajjābāla, which is worthy of being aspired after by all as the doorway leading to liberation (mokṣa), is the Ṛgveda, the Yajurveda, the Sāmaveda, the Brahman (the Atharvaveda), nay, it is the bestower of immortality (amṛtamaya) on him who studies it. That child or young man who knows this Bṛhajjābāla becomes a great man. He becomes the Guru imparting instruction unto the eligible through initiating them into the secret lore of all the Mantras. (Should one know the real import of this Vidyā, he becomes the omniscient Īśvara himself). When this

boat (Tāraka), wherewith one could easily overcome death, is obtained through the grace of the Guru, one should strongly fasten it round his neck, arms or tuft of hair. Even the earth, with her seven islands and seven oceans, will not be an adequate fee (dakṣiṇā) for the Guru that imparts this Vidyā. Hence should the disciple give unto his Guru, in all sincerity, some such fee as a cow. That will serve the purpose of a fee. (18)

BRĀHMAṆA VII

RULE RELATING TO TRIPUṆDRA

Once Janaka, King of the Videhas, having approached Sage Yājñavalkya, asked him thus: "O Lord, pray, relate unto me the rule relating to the wearing of the Tripuṇḍra-mark." The reputed sage replied thus: "Taking Bhasma with the right hand, after uttering the Mantras of the Pañcabrahmans, Sadyojāta and others, placing the ashes over the left palm, sanctifying it with the utterance of the Mantras, "Agniriti Bhasma" and so on, all the while touching the ashes with the right hand, then taking it carefully with the right hand, uttering the Mantra, "Mā Nastoka" and so on, mixing it well with water, uttering the Mantras, "Tryā-yuṣam" and so on, wearing the Tripuṇḍra—marks over the head, the forehead, the chest and the two shoulders with the uttering of the Mantras, "Tryambakam yajāmahe" and so on, one becomes hallowed, one becomes liberated (mokṣi). Whatever fruit he

would attain by uttering the Śatarudra, that fruit would he attain by wearing the Tripuṇḍra-mark as detailed above. That is verily the radiance (jyotis) of the Bhasma." Thus said Yājñavalkya. (1, 2)

FRUIT DERIVED BY WEARING BHASMA

Janaka, King of the Videhas, then asked Yājñavalkya thus: "What is the fruit derived from the wearing of the Bhasma-marks?" He (the sage) replied thus: "Only from this Bhasmadhāraṇa (i.e., wearing Bhasma after attaining the firm conviction that all things apart from the Brahman are but Bhasma alone), there is liberation (mukti). Only from this Bhasmadhāraṇa does one attain identity (sāyujya) with Śiva. He does not reincarnate again, he does not reincarnate again, who wears the Bhasma-mark. He becomes the radiance of the Bhasma." Thus said Yājñavalkya in reply. Janaka, King of the Videhas, asked Yājñavalkya once again to get a confirmation of the exposition from the sage: "Is any fruit derived from Bhasmadhāraṇa at all or not?" Yājñavalkya replied unto him thus: "Regarding this matter, there is the clear testimony afforded by several Paramahamsas as, for instance, Saṁvartaka, Āruṇi, Śvetaketu, Dūrvasas, Ṛbhu, Nidāgha, Jaḍabharata, Dattātreya, Rāvataka, Bhusuṇḍa and others who became liberated through Vibhūtidhāraṇa alone; (through the firm conviction that things apart from the Brahman are ashes alone they attained the state of remaining as the

Brahman alone). He who adopts the same course attains the radiance of the Bhasma (by attaining Sāyujya with Śiva and becoming identical with the Paramātmān, Śiva)." (3-6)

FRUIT DERIVED FROM BHASMASNĀNA

Janaka, King of the Videhas, then asked Yājñavalkya thus: "What fruit is generated from Bhasmasnāna (bathing the entire body with ashes), O Lord?" The sage replied thus: "All the hair-follicles on the surface of the body of any person whatsoever stand turned into as many (Śiva) Liṅgas during Bhasmasnāna. Be he a Brāhmaṇa, Kṣatriya, Vaiśya or Sūdra, by having recourse to wearing that reputed Bhasma-mark he will verily stand by Her (the Parāśakti) alone, in whom the form indicated by this term abides. (7-8)

GREATNESS OF THE TRIPUṆḌRA MARK

Though intensely devoted to his Guru Yājñavalkya and to the gods, yet, with a view to dispelling the doubts of the dull-witted world, Janaka, King of the Videhas, along with Paippalāda, went to the world of Prajāpati (Brahmaloka). Approaching him (Prajāpati), he (Janaka) asked him thus: "O Sire, Prajāpati, pray, relate unto me all about the greatness of the Tripuṇḍra-mark." Prajāpati replied unto him thus: "As is the greatness of Īśvara, so is the greatness of the Tripuṇḍra-mark." Thereafter Paippalāda went to Vaiṣṇava, the world of Viṣṇu. Approaching him (Viṣṇu),

he asked him thus: "O Sire, Viṣṇu, pray relate unto me all about the greatness of the Tripuṇḍra-mark." Viṣṇu replied unto him thus: "As is the greatness of Īśvara, so is the greatness of the Tripuṇḍra-mark."

(9-12)

THE SPECIAL VIRTUE OF WEARING THE TRIPUṆḌRA MARK WITH VIBHŪTI

Then again Paippalāda, approaching Kālāgnirudra, asked him thus: "O Lord, pray, impart unto me the rules prescribed for wearing the Tripuṇḍra-mark." He (Kālāgnirudra) replied thus: "It is impossible for me to expound unto thee the rule prescribed for wearing the Tripuṇḍra-mark. What I say is the truth. But instead I shall relate unto thee the special virtue derived from making the Tripuṇḍra-mark. Do thou listen carefully. Now, he who is covered with ashes (bhasma) is released from revolving in worldly existence (saṃsāra). He who lies on a bed of ashes is within easy reach of the attainment of the Brahman, indicated by the term "That (Tat) " (of the Mahāvākya "That thou art"); he attains Sāyujya with Śiva; he does not incarnate again, he does not incarnate again. Becoming a devoted student of the Rudra, he attains immortality (amṛtatva) as well. He alone is the radiance (jyotis) of the Bhasma. By making the Vibhūti-mark over his body, he attains communion with the Brahman also. By the very making of the Vibhūti-mark over his body, he attains the fruit of having bathed in all the (three and a half

crores of) sacred waters ; by making the Vibhūti-mark he enjoys the fruit that is attained by bathing in the Ganges at Benarés. Such is the radiance of the Bhasma. On the body of whichever person the Tripuṇḍra-mark is worn, the first line of the mark is Prajāpati, the second is Viṣṇu and the third is Sadāśiva. Thus is the radiance of the Bhasma ; thus is the radiance of the Bhasma. (13, 14)

DESIRE FOR THE KNOWLEDGE OF THE RULE PRESCRIBED FOR THE WEARING OF THE RUDRĀKṢA

Then Sanatkumāra asked Kālāgnirudra thus: "Pray, relate unto me, O Lord, the rule prescribed for the wearing of the Rudrākṣa." (15)

THE GENESIS OF RUDRĀKṢA

Being thus requested by the sage, he (Kālāgnirudra) replied unto him thus: "They of the world say that Rudrākṣas have had their origin from the eyes of Rudra. When Sadāśiva, after bringing about the destruction of the phenomenal world closes his eye of destruction, *i.e.*, the third eye of fire, what are generated from that eye are the Rudrākṣas. Hence are they described as of the character of Rudra's eyes. (16)

THE SPECIAL VIRTUE OF WEARING RUDRĀKṢA

Should Rudrākṣa form the topic of speech by any one, he attains therefrom the fruit attainable from making a gift of ten cows. This reputed Rudrākṣa contributes to the radiance of the Bhasma. By handling

the reputed Rudrākṣa with one's hands and by the mere wearing of it, there is attained the fruit attainable by the gift of two thousand cows. When the reputed Rudrākṣa is worn in the two ears, there is attained the fruit attainable through the gift of eleven-thousand cows, and the wearer attains the state of the eleven Rudras. Should the reputed Rudrākṣa be worn on the head, there is attained the fruit attainable by the gift of a thousand cows. The fruit attainable from wearing Rudrākṣas over the places aforesaid cannot be described in words that could catch the ears of any one." Thus spoke Kālāgnirudra. One should wear forty Rudrākṣa-beads over the head, one or three on the tuft of hair, twelve each in the ears, thirty-two round the neck, sixteen each round the two arms, twelve each over the two wrists, and six each round the two thumbs. He should then worship every day, during the twilight (sandhyā), wearing the Rudrākṣa, and should offer ghee-oblations unto the sacred fire, uttering the Mantra, "Agnir jyotir jyotiragniḥ Svāhā, Sūryo jyotir jyotis sūryaḥ Svāhā" (fire is radiance, radiance is fire, Svāhā; the sun is radiance and radiance is the sun, Svāhā). (17)

BRĀHMAṆA VIII

DESIRE TO KNOW THE FRUIT ATTAINABLE THROUGH STUDYING THIS UPANIṢAD

Then the sage said unto Kālāgnirudra thus:
"Pray, relate unto me, O Lord, the fruit attainable

through the study of the Bṛhajjābāla Upaniṣad (closely applying the mind to the import of the Mantras, at the same time).” (1)

SANCTITY THROUGH ALL SOURCES

Kālāgnirudra replied thus: “He who studies the Bṛhajjābālavidyā every day becomes hallowed through fire (Agni); he becomes hallowed through air (Vāyu); he becomes hallowed through the Sun (Āditya); he becomes hallowed through the moon (Soma); he becomes hallowed through the four-faced Brahmā; he becomes hallowed through Viṣṇu; he becomes hallowed through Rudra; he becomes hallowed through all, he becomes hallowed through all. (2)

IMMOBILISATION (STAMBHANA) OF FIRE AND OTHERS

He who studies this Bṛhajjābāla Upaniṣad every day, immobilises fire; he immobilises air; he immobilises the Sun; he immobilises the moon; he immobilises water (udaka); he immobilises all the gods; he immobilises all the planets (graha); he curbs poison (Viṣa), he curbs poison.

CROSSING (TARAṆA) OVER DEATH (MṚTYU)

AND OTHERS

He who studies this Bṛhajjābāla Upaniṣad every day, surmounts death (Mṛtyu); he gets over all sin (Pāpmā); he overcomes the sin resulting from the murder of a Brāhmaṇa (brahmahatyā), he overcomes

the sin resulting from the killing of a child in the womb (bhrūṇahatyā); he overcomes the sin resulting from desisting from the regular maintenance of the sacred fire he is enjoined to maintain every day (Vīrahatyā); he overcomes the sin resulting from killing of all kinds (Sarvāhatya); he crosses over the ocean of worldly existence (Saṃsāra); he overcomes all obstacles (Sarvaṃ), he overcomes all obstacles. (4)

CONQUEST (JAYA) OF ALL THE WORLDS

He who studies this Brĥajjābāla Upaniṣad, conquers the earth (bhūloka); he conquers the Bhuvarloka (the mid-ethereal regions); he conquers the Svarloka (the celestial regions); he conquers the Maharloka (the region of radiance); he conquers the Janoloka; he conquers the Tapoloka; he conquers the Satyaloka; he conquers all the worlds, he conquers all the worlds. (5)

KNOWLEDGE OF ALL THE ŚĀSTRAS

He who studies this Brĥajjābāla Upaniṣad every day studies the Ṛgveda; he studies the Yajurveda; he studies the Sāmaveda; he studies the Atharvaveda; he studies the Aṅgiras; he studies the Śākhās; he studies the Kalpas; he studies the Nārāyaṇīs (laudations of men and the Pitṛs occurring in the Vedas); he studies all the Purāṇas; he studies the Brahma-
prapañca (the Turya-turya, the Paramātmā, that is attained through the denial of the fifty-four perceptions, commencing from the Jāgrat-jāgrat and ending with Anujñāikarasavikalpa, which stand apart from the

Turya-turya which is identical with the changeless Brahman and the Praṇava). He studies the Brahma-Praṇava. (6)

THE SUPERIORITY OF THE TEACHER OF THE BṚHAJJĀBĀLAVIDYĀ OVER ALL OTHERS

One hundred uninitiated persons will rank equally with a single initiated celibate. One hundred such celibates will rank equally with a single married householder. One hundred such house-holders will rank equally with a single Vānaprastha (recluse who has retired to the forest). One hundred such recluses will rank equally with a single Yatin (ascetic who has renounced the world). One full hundred of such Yatins will rank equally with a single Rudra-jāpaka (utterer of the Rudra-mantras). One hundred of such Rudra-jāpakas are equal in rank with a single teacher of the Śikhā (crest) of the Atharvasīras. One hundred of such teachers of the crest of the Atharvasīras is equal in rank with the teacher of the Bṛhaj-jābāla Upaniṣad. (Hence the study of this Upaniṣad is productive of the highest attainable fruit). (7)

ATTAINMENT OF THE MOST EXALTED ABODE
: (PARAM DHĀMA) BY THE PERSON WHO COULD
RECITE THE BṚHAJJĀBĀLA UPANIṢAD

For him who could recite the Bṛhajjābāla Upaniṣad, the most exalted seat attainable is what is described hereunder. On having attained that most

exalted seat where the Sun does not scorch with its heat, where the wind does not waft, where the moon does not shine, where the stars do not twinkle, where fire does not burn, where death does not enter, where miseries do not prevail, where there is perpetual bliss (ānanda), transcendent (parama) bliss, perfect tranquillity in perpetuity (Sāntaṁ Sāśvatam) and eternal auspiciousness (Sadāśivaṁ), which is being adored by Brahmā (the creator) and other celestials and which is to be meditated upon by Yogins, Yogins do not incarnate again any more. (8)

THE REAL FORM OF THE MOST EXALTED ABODE

That (supreme seat on attaining which there is no return to worldly existence once again) has been demonstrated by the following Ṛk : That exalted abode (paramaṁ padam) which, in the eyes of persons ignorant of the Ātman, is looked upon as of Viṣṇu, the all-pervading substratum of all phenomenal existence (but which becomes basisless with the dawning of the knowledge of the impossibility of a basis for the supportless Brahman, as the relationship of the pervader, pervasion, and what is pervaded stands revealed as basisless, with the denial of all super-impositions as really non-existent), sages (the most exalted knowers of the Brahman) look upon always as the state of remaining as the Brahman alone; [the words, "The most exalted seat of Viṣṇu" practically become a misnomer, very much like "The head of Rāhu" or

“the horn of a hare” unless the term “Viṣṇu,” which means the all-pervading one, is treated as synonymous with “the Brahman” which means the super-abundant]. With their eye of knowledge, possessed of the vastest range, cast as it were on the peerless radiance of the Brahman (so as not to admit of any differentiation in the non-differentiated aspect of the Brahman, attained through the burning into ashes of all things apart from itself, and hence having no counterpart that could form the basis of differentiation), those Vipras (most exalted knowers of the Brahman), devoid of all passions (their passions having attained dissolution in the Brahman, along with their cause, *viz.*, ignorance, as all of them are apart from the Brahman), and ever wakeful (it being impossible for the sleep of ignorance of the Ātman to prevail any longer in their case), remain as the Brahman alone, simultaneously with the dawning of the knowledge of the real nature of the most exalted state of Viṣṇu (the Brahman) which they see with their eye of knowledge. What has so far been expounded is “Om” (the Brahman, the Turya-turya, that shines at the topmost part of the resonance of the Turiyomkāra). That alone is the Turya-turya Brahman, the real existence that has no counterpart and is hence the absolute truth (Satya). Thus the Upaniṣad. (9, 10)

THE BHASMAJĀBĀLOPANIṢAD

[This Upaniṣad, which is the eighty-seventh among the 108 Upaniṣads and forms part of the Atharvaveda, is in the form of a discourse between Jābāla and Śiva and deals with the austerities connected with Bhasmoddhūlana and Tripuṇḍradhāraṇa, the mode of worship of Śiva, the six-syllabled and the eight-syllabled Mantras of Śiva, the real form of the Brahman, the means of attaining Śiva-sāyujya, Śiva as the main prop of the Universe and as the liberator of Paśus from their Pāśa, immunity from the cycle of births and deaths, in the case of even ignorant folk not sufficiently evolved spiritually to realize the eternal verity of Śiva, through residence and death at Kāśī, the special sanctity attached to the worship of the Jyotirliṅga at Kāśī, the fruits attainable through Śivābhyaścana and Śivābhiṣecana, and the initiation by Śiva of persons resident at Kāśī into the Tāraka-mantra before their last breath in order to lead them to Śivakaivalya].

DESIRE FOR THE KNOWLEDGE OF THE RULES PRESCRIBED FOR WEARING THE TRIPUṆḌRA-MARK

Then (with a view to attaining the esoteric significance of the wearing of the Tripuṇḍra-mark), Sage

Jābāla, otherwise known as Bhusuṇḍa, after making salutation unto Śiva who has his residence on the summit of Mount Kailāsa, who is of the form of the Turya, the import of the Turyomkāra, the great god Mahādeva who shares his diadem in half with Umā (his spouse), who has the moon, the sun and fire as his (three) eyes, who is possessed of the radiance of an infinite number of moons and suns (simultaneously risen), who is clad in the skin of a tiger, who holds a deer in his hand, who has his body sprinkled all over with sacred ashes and his forehead effulgent with the three parallel transverse lines of the Tripuṇḍra-mark, whose five faces of five different aspects are fully radiant with smiles, who is seated in the Virāsana posture, who is inscrutable, who has neither beginning nor end, who is digitless, who is devoid of attributes, who is calm, who is devoid of attachment, who is non-imperfect (anāmaya) who drives away by means of his "Hum" and "Phaṭ" (things apart from himself, even from a far off distance, as they are the brood of the ignorance of the Ātman), who is ceaselessly uttering the name of Śiva, who is golden-armed, who is of the form of gold, who is of a golden complexion, who is a hoard of gold, who is without a counterpart, who is the Turiya (the fourth), who transcends Brahmā, Viṣṇu and Rudra (the Trinity of Gods), who is the One absolute being that is worthy of all our prayers, the supreme over-lord (possessed of the six attributes of omnipotence, affluence, valour, fame, knowledge and detachment) and after worshipping him over and over

again with Vilva leaves and the reputed ashes, making obeisance with his head bent down and his hands clasped in the attitude of prayer, asked Śiva thus: "O Lord, pray, do impart unto me, after extracting the essence of the Vedas, the rule prescribed for the making of the Tripuṇḍra-mark, knowing which there will be the attainment of liberation for me, independently of any other thing. What is the material to be used for the preparation of Bhasma? What are the several places (over which the Tripuṇḍra-mark is to be made)? What Mantras are to be uttered in relation to this? How many of these marks are to be made? Who are all eligible for this? What is the special restraint to be observed by them? Pray, direct me, thy disciple, till the moment of my liberation." (1)

THE MORNING RITUAL TO THE END OF THE HOMA

Thereupon the reputed lord, Paramesvara, filled with great compassion, replied unto him, casting his glances on the Pramathagāṇas attending on him as well as the gods around him at the same time: "Placing the pure cow-dung on the leaf of the Brahma-plant early in the morning before sun-rise, the seeker should dry it in the sun, uttering the Mantra "Tryambakam" and so on; then lighting the sacred fire through heat-energy generated in one or other of the ways prescribed therefor in the Gṛhyasūtras adopted by the family of the seeker, placing therein the material prepared from

cow-dung (in the manner prescribed in the Kalpa-sūtras), uttering the Mantra, "Somāya Svāhā" (Svāhā unto him who is conjoint with Umā), he should offer, as oblations into the fire, sesamum seeds and grains of paddy along with ghee-oblations, a thousand and eight times, uttering the Mantra, "Ayaṁ Tena" and so on along with the Mantra, "Somāya Svāhā." In offering ghee-oblations in the homa-ritual, a leaf-ladle should be used for pouring the ghee into the fire. By doing in the manner indicated above the seeker does not hear any inauspicious sounds productive of sin. The Mantra for the homa is "Tryambakaṁ" and so on alone. At the close of the homa, the Śviṣṭakṛt (oblation of ghee in token of the successful accomplishment of the ritual) and the Pūrṇāhuti (the ghee-oblation poured into the fire with a full ladle), should be performed, as well as the bestowal of Bali- (offering symbolically offered) at the eight cardinal points (around the fire, intended for Indra and other guardians of the principal and intermediate quarters), all with the uttering of the Mantra "Tryambakaṁ" and so on.

(2-3)

RULE PRESCRIBING THE MANNER OF WEARING BHASMA

Having sprinkled water over the ashes (thus prepared), uttering the Gāyatrī, placing that (the ashes) in a vessel made of gold, silver, copper or earth, consecrating it once again by sprinkling water with the uttering

of the Rudra-sūkta, the seeker should place it in a clean spot. Then should he feed the Brāhmaṇas. Then does he become himself hallowed. Then, taking the ashes (in his right hand), uttering the Mantras, "Mā Nastoke," and so on as well as the Pañcabrahma mantras, "Sadyojātam" and so on, making obeisance unto it (the ashes) bending the head, he should utter the Mantras, "Agniriti Bhasma, Vāyuriti Bhasma, Jalamiti Bhasma, Sthalamiti Bhasma, Vyometi Bhasma, Devā Bhasma, Ṛṣayo Bhasma, Sarvaṁ ha vā etadidaṁ Bhasma, Pūtaṁ Pāvanaṁ namāmi, Sadyaḥ samastāghasāsakam [Fire is Bhasma (the Brahman that turns into ashes every thing apart from itself, and is hence known as Bhasma); Air is Bhasma (the Brahman); Water is Bhasma (the Brahman); the Earth which carries all on its surface, is Bhasma (the Brahman); the Ether that pervades everywhere, is Bhasma (the Brahman); (in fact all phenomenal existence, representing non-sentient creatures, is Bhasma, the Brahman alone, the Brahman having entered into the innermost core of all beings as the Antaryāmin immanent in all.) The sages are Bhasma (the Brahman); the gods are Bhasma (the Brahman); (in fact all sentient creation, represented by these, is Bhasma, the Brahman alone). All this (sentient and non-sentient creation) is verily this Bhasma (the Brahman) alone. I make salutation unto this (Brahman) that is hallowed and that hallows all, for the reason that the very moment it is thought of, it quells all sin]. Then placing the ashes on the clean

palm of his left hand, uttering the Mantra "Vāma-devāya" and so on, sprinkling it with water with the Mantra "Tryambakaṁ" and so on, rubbing it well and consecrating it with the Mantra "Suddham suddhena" and so on, with the same Mantra he should sprinkle the ashes all over his body from head to foot. Then are to be uttered the five Mantras, "Sadyojātam" and so on, and others relating to the five Brahmans. Then is to be made the application of the Bhasma, that yet remains after Uddhūlana, in the manner described below : Taking the Bhasma with the fore-finger, the middle finger and the nameless-finger, uttering the Mantra, "Agnē bhasmāsi" and so on, he should place it at the top of the head with the Mantra, "Mūrdhānaṁ" and so on ; over the forehead with the Mantra, "Tryambakaṁ" and so on ; over the neck with the Mantra "Nīlagrīvāya" and so on ; over the right side of the neck with the Mantras, "Tryāyuṣam" and so on, and "Vāma" and so on ; over the cheeks with the Mantra, "Kālāya" and so on ; over the eyes with the Mantra, "Trilocanāya" and so on ; over the ears with the Mantra, "Śṛṅgavāma" and so on ; over the mouth with the Mantra, "Prabrahmavāma" and so on ; over the heart (the chest) with the Mantra, "Ātmane" and so on ; over the navel with the Mantra, "Nābhiḥ" and so on ; over the right shoulder with the Mantra "Bhavāya" and so on ; over the right elbow with the Mantra, "Rudrāya" and so on ; over the right wrist with the Mantra, "S'arvāya" and so on ; over the back of the right palm with the Mantra,

Pas'upataye " and so on; over the left shoulder with the Mantra, " Ugrāya " and so on; over the left elbow with the Mantra, " Agre-vadhāya " so on; over the left wrist with the Mantra, " Dūre-vadhāya " and so on; over the back of the left palm with the Mantra, " Namō Hartre " and so on; and over the shoulder-blades with the Mantra, " Saṃkarāya " and so on; having thus worn the Bhasma-mark in the order aforesaid, and made obeisance to Śiva with the Mantra, " Somāya " and so on, washing the ashes with water, he should drink the ash-water with the Mantra, " Āpaḥ punantu " and so on; it should not be cast away; it should not be cast away. This wearing of the Bhasma, in the manner prescribed above, should be done at noon and in the evening-twilight, nay, during the three periods without any breach whatsoever by the seeker. Through breaking the rules the seeker becomes a fallen man.

(4-7)

THE WEARING OF BHASMA INDISPENSABLE

For Brāhmaṇas this wearing of Bhasma alone is the right kind of procedure; this alone is the right line of conduct. Without making the Bhasma-mark, as indicated above, one should neither drink water nor eat food nor attend to any other task. After giving up the Bhasma-mark, through negligence, one should not recite the Gāyatrī-prayer, nor offer oblations unto the sacrificial fire, nor propitiate the Gods, the R̥sis, the Pitṛs and the like. This alone is the time-honoured

practice which is destructive of all sins and is the means of attaining liberation (from worldly existence). This is the perpetual line of conduct prescribed for being adopted by Brāhmaṇas (in the four stages of their lives *viz.*, celibates, house-holders, recluses dwelling in the forest and ascetics). By not having recourse to this the Brāhmaṇa falls from his high status. (8)

PENALTY FOR NON-PERFORMANCE

Should there be non-performance of this through negligence, the delinquent is absolved (from the resultant sin) on uttering the Gāyatrī a thousand and eight times, standing in the middle of a water-course and fasting for a single day (thereafter). An ascetic who has neglected this most important duty of his is absolved (from the resultant sin) by fasting for a day and uttering the Praṇava twelve-thousand times. Otherwise, Indra will cause these defaulting ascetics to be thrown unto the fierce wolves. (9)

ENUNCIATION OF WHAT OUGHT TO BE DONE SHOULD PURE BHASMA BE SCARCE

Should there be scarcity of consecrated Bhasma, then the ashes left by the Gārhapatya fire, generated out of the burning up of the fuel and oblations thrown in the performance of daily austerities or out of any other sources, duly purified with the uttering of the prescribed Mantras, should be used as substitutes. (10)

FRUIT DERIVED FROM THE WEARING OF BHASMA

He who makes use of this (Bhasma) early in the morning is hallowed from the sin committed over night, and is absolved from the sin resulting from the stealth of gold. He who has recourse to this at noon, at the time of the performance of the noon-tide austerities, and meditates facing the Sun at the close of worship, is purified from the sin of drinking spirituous liquor; is purified from the sin of stealing gold; is purified from the sin of slaughtering a Brāhmaṇa; is purified from the sin of slaughtering a cow; is purified from the sin of slaughtering a horse; is purified from the sin of slaughtering his Guru; is purified from the sin of slaughtering his mother; is purified from (the sin of) slaughtering his father. By having recourse to this three times a day, *viz.*, at day-break, noon and evening twilight, he attains the fruit of the study of all the (four) Vedas, attains the fruit of having had his ablutions in all the three and half crores of sacred waters, attains the full span of life without any special endeavour, attains the state of Prajāpati (by becoming the progenitor of an uninterrupted line of progeny), Rāya-spoṣa or the state of Kubera (the god of wealth), and also the state of Gaupatya (the master of several herds of cows). In this manner should one go through this Upaniṣad over and over again." Thus said the lord Sadāsiva, conjoint with Ambā (his spouse), unto Jabaṭa.

CHAPTER II

THE DAILY DUTIES INCUMBENT UPON BRĀHMAṆAS

Thereupon Jābāla (otherwise known as) Bhusuṇḍa, after making salutation unto Mahādeva conjoint with Ambā (his spouse), again asked him thus: "What is it that ought to be performed by the Brāhmaṇas every day in default of which a Brāhmaṇa falls from his high status (in spiritual development)? Who is to be adored? Who again is to be meditated upon? Who is to be remembered for ever? In what manner is he to be meditated upon? Wherein should one take his stand? Pray, relate unto me all about this."

DUTIES SUCH AS THE WEARING OF THE
TRIPUṆDRA-MARK TO BE ATTENDED TO EARLY
IN THE MORNING

He (Mahādeva) replied unto him (Jābāla) with due regard thus: Rising up early in the Brāhma-muhūrta, sacred unto the lord Brahmā, and finishing off cleansing and other operations even before sunrise, the seeker should bathe thereafter. He should wipe his body (with a towel), uttering the Rudrasūktas. Then should he clothe himself with fresh clothes to be rid of all sin. Then, meditating on the rising Sun (in the attitude, "This Sun is the Brahman alone"), sprinkling the entire body (with sacred ashes), he should wear the Tripuṇdra-marks duly over the prescribed parts (of the

body, such as the forehead and others) with ashes of a perfectly white colour and also put on Rudrākṣa beads of a pure white colour (strung together). In this there should be no deliberation or choice. Others also opine thus. Over the head should be worn forty (Akṣa beads). On the tuft, one or three; the two ears, twelve over each; round the neck, thirty-two; the (upper) arms, sixteen over each; around the wrists, twelve each; around the thumbs, six each (thus should the Rudrākṣa beads be worn). Then should he worship the Sandhyā (twilight) with Kuśa-grass every day, and (having performed Agnihotra, Anpāsana and other daily austerities) should offer oblations unto the sacred fire with the Mantras, "Agnirjyotiḥ" and so on. (2)

THE RULE PRESCRIBED FOR SIVAPŪJA

Seated on Kuśa-grass, one should, at the time of the three Sandhyās (at dawn, noon and sun-down), worship the Sivaliṅga (symbol of Śiva) and meditate on me alone, that am conjoint with Ambā and mounted on the back of a bull, that am possessed of arms of gold, of the colour of gold and of the form of gold, that am the Puruṣa that effects the release of Paśus (Jīvas) from their Pāśa (bonds of worldly existence), that am of a black and yellow hue, that am of virility ever tending upwards, that am diversely eyed, universal in form (overlapping the universe in its entirety), (the Virāḍātman) possessed of a thousand eyes, a thousand heads, a thousand feet, hands stretched in all

directions around, the Viśvātman (embracing the entire universe), the one absolute (Brahman, non-differentiated from the innermost Ātman), the non-dual, the digitless (it being non-differentiable into parts), the actionless, the quiescent, the auspicious, the imperishable, the undecaying, the creator of Hari, Hara and Hiraṇyagarbha (in his capacity as Īśvara), the incomprehensible, that has neither beginning nor end, bathing (the Śivaliṅga) to the accompaniment of the uttering of the Rudrasūkta and with Bhasma of a white colour and the triple leaves of the Bilva tree, fresh or dried. Herein there should be no touching (of the materials used for Abhiṣeka). The seeker should also arrange for suitable Naivedya (food-offering) as an indispensable accompaniment of such worship. Then should the Rudras, that are eleven in number, be uttered by way of prayer. The one (Rudra) of an absolute character is the infinite (Brahman). (3)

CITING OF THE SIX-SYLLABLED AND THE EIGHT-SYLLABLED ŚIVA MANTRAS

Either the six-syllabled or the eight-syllabled Mantra in praise of Śiva is worthy of being uttered as prayer. For extracting the six-syllabled, the practitioner should utter the syllable "Om̐" at first; then should the word "Namaḥ" be uttered; and thereafter the three syllables "Śivāya" ("Om̐ namaḥ Śivāya"). For the extraction of the eight-syllabled Mantra, the practitioner should utter the syllable "Om̐" at first;

then should the word "Nāmaḥ" be uttered; and thereafter the five syllables, "Mahādevāya" ("Om, namo Mahādevāya"). Apart from this there is no higher Tāraka-Mantra (which would help one to cross over the ocean of worldly existence). This five-syllabled one is also the (Śiva) Tāraka. Of what character is this (five-syllabled) Śaiva-mantra? This is imparted unto all Jivas that are devoted to Śiva at the Avimuktakṣetra (near Kāśī) as the Śaiva-tāraka-mantra (by Śiva, when the devotee is in his last moments). This Śiva-mantra alone causes the crossing over (of the ocean of worldly existence). It is the imparting of this Mantra alone that constitutes the imparting of the (knowledge of the) Brahman. (4)

THE REAL FORM OF THE BRAHMAN

I, conjoint with Umā, am the Brahman. I, conjoint with Umā, am the Pavana (the wind that wafts, assuming as I do the character of the Sutrātman or Paramesvara) that sanctifies all (by sweeping aside all impurities). I, conjoint with Umā, am the generator of the various dispositions of the mind (such as volitions, creative intelligence, thought and individuality). I, conjoint with Umā, am the creator of the Earth. I, conjoint with Umā, am the generator of fire. I, conjoint with Umā, am the generator of the Sun. I, conjoint with Umā, am the generator of Indra (the king of the gods). I, conjoint with Umā, am the generator of Viṣṇu (the all-pervading one) as well.

I alone am the generator of the moon, the gods, the terrestrial, mid-etherial and the celestial regions and all the other worlds as well. I, conjoint with Umā, am the source of all that has been that continues to be generated in various and variegated forms, and all that is yet to be. I am the great Ṛṣi (the seer of Vedic Mantras). I am Rudra (the prime cause of all and yet) transcending all the universe. I do see (with my eyes) Hiraṇyagarbha and other Prajāpatis that are yet to come into existence. I alone am Rudra that has, in this manner, entered into fire, water, herbs and the core of all beings of this universe. I alone am the innermost Ātman (non-differentiated from the Brahman), that is immanent in all as the Antarātman, the radiance of the Brahman, transcending which, transcending me, there is nought else. I alone am the transcendent Brahman that transcends the entire universe (that owes its origin to me). (5-7)

KNOWLEDGE OF THE BRAHMAN ALONE THE MEANS TO LIBERATION

The world of persons, ignorant of the real nature of the Ātman, on coming to realize me alone, attains the state of immortality and surmounts all misery. He, who, on coming to realize me, remains in the attitude, "I am the Brahman alone," causes the disease of worldly existence to melt away (drāvayati). Hence am I known as Rudra (the driver of the disease of worldly existence) who is the final resort of all (being of the

character of the peerless non-differentiated Brahman). That reputed Rudra of the aspect of all am I. (8)

SIVA OF THE CHARACTER OF THE SUPPORT OF THE UNIVERSE

Knowing me to be that Paramātmā alone whence all these creatures take their origin, through whom all these creatures continue to subsist (deriving their sustenance therefrom) and whom they finally reach as their last resting place and get dissolved therein, one should resort to me through Upāsana. I alone am praised by all beings (such as men and the like) and the gods as well (as the Brahman alone). The wind wafts only out of fear for me. The Sun rises only out of fear for me. Agni (the god of Fire) and Indra (both of them discharge their duties) only out of fear for me. I, conjoint with Umā, am alone the controller of all and the protector of all. I (the reputed Rudra) am the earth; I am the waters; I am fire; I am air; I am Kāla (time); I am the cardinal points; I am the Ātman. In me all things are established. (9-11)

SIVA AS THE LIBERATOR OF PASUS FROM THE BONDS (PĀSA)

He who knows the (transcendent) Brahman (in the attitude, "I am the Brahman alone") himself attains the Parabrahman alone. May Brahmā (the creator) be identical with Śiva unto me; may he be identical with Sadāśiva also. Om (May that Prapṛva

that indicates the identity of the Pañcabrahmans, Sadyojāta and others, with the Parabrahman, bear testimony to the identity of all with the Paramātmān). I am the Īśvara of the Universe that has no eyes (to perceive the difference between what is subject to the influence of Upādhi and what is devoid of Upādhi) and at the same time has eyes turned in all directions (over the entire universe), that hath no ears and at the same time has ears turned in all directions, that has no feet and at the same time has feet moving in all directions, that has no hands and at the same time has hands that stretch out in all directions, that has no head and at the same time heads that jut out in all directions. I am the Īśvara that could be resorted to only through Vidyāmantras, that is of the form of the Vidyā, composed of Vidyā, the Viśveśvara (the lord of the entire Universe) and devoid of dotage. Having known me as of this character, the seeker after liberation is released from the bonds of worldly existence. For that reason I am the liberator of Paśus (Jīvas) from the bonds of worldly existence (Pāśa). All created beings (commencing from Brahmā, the creator), down to human beings and those that occupy intermediate positions, are verily Paśus. Should any of these Paśus have attained the balanced state of Samādhi (mental composure, through the concentration of the mind attained from the practice of Yoga), such persons endeavour to attain me alone. On attaining me, they do not incarnate any more; they do not incarnate any more. (12-14)

RESIDENCE AT KĀSĪ, THE MEANS OF CROSSING
OVER WORLDLY EXISTENCE FOR THOSE
INCAPABLE OF REALIZING THE
SIVATATTVA

Even those that give up their life at Tristulā, after residence at Kāśī, enter into my state alone (after realizing me, through the potency of the Tāraka-mantra imparted by me unto them during their last moments, simultaneously with the dawning of the knowledge of the Sivatatva). Even as the oblation offered unto the sacrificial fire that is blazing does not by any means return to the sacrificer any more, even so the man dying at Kāśī, on leaving his body, will no longer attain any body resembling the one which he has just left (for the reason that, if he should have attained through my having initiated him into the Tāraka, the realization of the non-differentiated Brahman, he will become the non-differentiated Brahman alone; and if he should have attained the knowledge of the qualified Brahman, the Paramātmā, Śiva, as a result of such initiation, he will attain liberation of the form of Śālokya, Śārūpya, Sāmīpya and Sāyujya with me, and through my initiating him once again in my Loka (Kailāsa) into the secret of the non-differentiated Brahman, will become the non-differentiated Brahman alone ultimately). This alone is my mandate, this alone my precept, and this alone is the supreme Dharma (line of conduct to be

adopted by all seekers after liberation that are true devotees of mine). (Hence it is that seekers desire to meet with their death only after residence at Kāsī).
(15)

SPECIAL RULES TO BE CONFORMED TO IN THE CASE OF RESIDENTS AT KĀSĪ

By the seeker that desires to attain liberation through residence at Kāsī, as long as he is there, there should be no swerving from the truth at any time whatever; at no time should there be abstinence from sprinkling (the body with ashes) and making the Tripundra-mark (as prescribed); similarly from wearing the Rudrākṣa beads (strung together as prescribed) and likewise from worshipping me. One should not defile the inner precincts of the abode of God, even out of carelessness. Nor should there be any breach from the vow undertaken to be observed by the pious devotee. For those who desire to attain liberation by residence at Kāsī, that alone is the austere penance, that alone is the austere penance. (Mere residence at Kāsī, without conforming to the above precepts, will not bear the desired fruit). That (precept) should not be given up, that (precept) should not be given up: I am the liberator (from the bonds of worldly existence) of those that take their residence at Avimukta. Verily there is no place more sacred than Avimukta, there is no place more sacred than Avimukta.
(16, 17)

WORSHIP OF THE JYOTIRLIṄGA AT KĀṢĪ AND THE FRUIT THEREOF

There are four sacred shrines at Kāṣī. The inner apartment of every one of these is venerable. The most venerable of these is the Liṅga of the Avimuktesvara-temple at Avimukta. In that shrine there are five sacred spots. Of these, the apartment of Śiva is more venerable than the others. To the east there is the seat dedicated to Īśvara. To the right is the seat of Vicālana. To the west is the seat dedicated to detachment (Vairāgya). To the north is the seat dedicated to knowledge (jñāna). Therein the seeker should worship me alone resorted to by Yatins as the Liṅga which is of the real form of radiance (that ought to be resorted to by all), which is not internally defiled (and, being beyond the range of knowledge, has to be taken as the non-differentiated Brahman alone), which is imperishable, which has neither beginning nor end, which could be comprehended only through a knowledge of all the Vedas and Vedāntas, which is undemonstrable, inexplicable and infallible, which is worthy of being approached (only in the attitude, "I am the Brahman"), which is non-dual, which is the prop of all and does not itself stand in need of any prop, which is not perceptible as any thing apart from itself, which is ever served by Brahmā, Viṣṇu, Purandara and other exalted ones among the immortal gods; that (Jyotirliṅga) ought to be resorted to (as the main prop). Neither the glorious sun nor the bright moon, nor

radiant fire could illuminate with its splendour that self-luminous (Jyotirliṅga) which is known as Viśveśvara and firmly established with Pātāla as the seat (its root reaching as far down as the nether world). I am that (Jyotirliṅga) alone. Worshipped at that sacred shrine, I am directly worshipped in truth. Of him who worships me with the three-petalled Bilva-leaves or bright red flowers, with his mind exclusively directed towards me, with his Prāṇa (vital powers) entirely placed at my disposal, with all his austerities and actions entirely dedicated unto me, with his body fully smeared with ashes, wearing Rudrākṣa as ornament, having surrendered himself unto me alone in all his aspects (in the attitude that I alone am his last resort), ever intent on worshipping me exclusively and with all his heart, I shall verily come to the rescue and release him from the bonds of worldly existence. By worshipping every day the Liṅga known as Viśveśvara in that shrine and bathing that Liṅga (with milk), uttering the Rudrasūkta mantras and drinking the milk flowing out of the Liṅga three times, the seeker gets released from the most heinous sins, does not any more incarnate again to undergo any misery and is liberated from the bonds of worldly existence. (18-20)

THE PENALTY FOR EATING AND THE LIKE WITHOUT WORSHIPPING ŚIVA

The seeker should not eat fruits or food of any other sort without worshipping that (Jyotirliṅga)

Should he eat in violation of the aforesaid' rule, he will be the consumer of his own virile energy. He should likewise not drink water. Should he drink violating the rule, he will be the drinker of purulent matter. For the sin of violating the rule once, purely out of negligence, by eating or feeding others without worshipping me, he should seek expiation by getting shorn of his hairs, by subsisting on the five products of the cow, *viz.*, milk, curds, butter, dung and urine, by fasting and bathing in water uttering the Rudra-mantras. He should then utter the Rudrānuvāka-mantras three times and, after looking at the sun and meditating on him, should wipe off the sin, accruing from his own fault, with the uttering of Mantras in praise of Rudra alone. Thereafter, feeding a number of Brāhmaṇas, he becomes hallowed. Otherwise he shall, after death, experience all sorts of torments. Hence should the seeker take his food only after worshipping me, Viśveśvara, with flowers, fruits, water or any other suitable thing available. (21)

WORSHIP OF ŚIVA, THE PURIFIER OF ALL SINS

By bathing me of the form of Śivaliṅga with the milk of the tawny-coloured cow, to the accompaniment of the uttering of the Rudra-sūkta, one becomes absolved from the sin of the slaughter of a Brāhmaṇa. By bathing me with the curd of a tawny-coloured cow, one becomes absolved from the sin of

drinking spirituous liquor. By bathing me with the ghee of a tawny-coloured cow, one becomes absolved from the sin of stealing gold. By bathing me with honey, one becomes absolved from the sin of intercourse with his Guru's wife. By bathing me with white sugar, one becomes absolved from the sin of slaughtering living beings of all kinds. (22)

BATHING OF ŚIVA, THE MEANS TO ATTAIN LIBERATION AND THE LIKE

By bathing Śiva with milk and other materials aforesaid, one attains the gratification of all his desires. By offering one hundred Mahāprasthas, by measure, of each one of the aforesaid materials a hundred times, in connection with the worship (of Śiva), one becomes liberated from the bonds of worldly existence. [One Prastha is equivalent to thirty-two Palas. One hundred Prasthas make one Mahāprastha]. (23)

BATHING OF ŚIVA, THE MEANS TO ATTAIN ŚIVASĀYUJYA

By bathing me alone of the form of the Śivaliṅga on the day of the conjunction of the constellation of Ārdra with the Full-Moon day or on the New-Moon day, during the Mahāvyatīpāta (when the sun and the moon bear malignant aspects towards each other) or during the days of the solar and lunar eclipses and the entry of the sun into the mansions of the signs of the Zodiac,

offering unto me food prepared with sesamum-seeds and mixed with rice and barley, worshipping me with Bilva-leaves, holding in front of me incense-burners fed with the essence of various kinds of perfumes, lighting up my chamber with lamps (burning the ghee of the tawny-coloured cow) and offering food-offerings along with ghee and other tributes (such as sandal-paste, perfumes, betel leaves, sweet cakes and the like), he should make the floral tribute (both hands clasped so as to make a hollow receptacle for the flowers). By worshipping me in the aforesaid manner, one attains after death oneness (sāyujya) with me. (24)

BATHING OF ŚIVA, THE MEANS TO ATTAIN THE LUNAR AND OTHER REGIONS

By bathing me with a hundred Mahāprasthas of unbroken rice, one who desires to attain the lunar region attains the lunar region. By bathing me with the same quantity of sesamum-seeds, he who desires to reach the Vāyuloka, reaches the Vāyuloka. By bathing me with as much of black gram, he who is desirous of reaching the Varuṇaloka, attains the Varuṇaloka. By bathing me with as much of barley, he who desires to reach the Solar world, reaches the Solar world. By bathing me with the same grain measuring double the aforesaid quantity, he who is desirous of reaching Svarga, reaches the Svargaloka. By bathing me with the same grain, measuring four times the aforesaid quantity, he who desires to reach the Brahmaloka,

reaches the Brahmaloka. By bathing me with the same grain, measuring one hundred times the aforesaid quantity, one reaches the fourfold sheath of the Brahman (divided by the Praṇava of the character of the gross, subtle, potential and immeasurable quarters, individually and collectively, and the corresponding four-fold divisions of the Viśva, the Virāṭ, the Oṭṭ and the changeless Turya-turya, which are identical with the aforesaid four divisions of the Praṇava of the four-fold character) over which death cannot cast its eyes (lying as it does beyond the range of death). He who desires to reach my world, transcending that, reaches my world. There is no other world beyond mine. Having reached it, he does not experience misery of any kind. He does not incarnate again, does not incarnate again. (25)

ATTAINMENT OF LIBERATION BY RESIDENTS OF KĀŚI THROUGH THEIR INITIATION INTO THE ŚAIVA-TĀRAKA

Having worshipped me of the form of the Jyotir-linga, Yogins meditate on me (with the one-pointed mind); Siddhas (accomplished adepts) have attained their Siddhi (final beatitude). Yajvans (performers of sacrifice) perform sacrifices. The Vedas, along with their Aṅgas (subdivisions, *viz.*, Śikṣā, Vyākaraṇa, Chandas, Nirukta, Kalpa and Jyotiṣa), the Upaniṣads and the Itihāsas, sing my praise alone. There is nought else apart from me. I alone am all (attainable by

all truly devoted to me). In me are all things firmly established. Hence am I worthy of being worshipped every day by pious devotees at Kāśī. There are the (Pramatha) gaṇas (that are my attendants), with their faces characteristically indicating their allegiance to Rudra, possessed of various types of faces, wielding weapons of various kinds, assuming various forms and bearing various kinds of emblems. All these (Gaṇas) always meditate on me alone, with their entire bodies smeared with Bhasma, with their limbs decked with Rudrākṣa beads and with their hands clasped in prayer. There, in the eastern quarter, Brahmā (the creator) is waiting on me (as an Upāsaka) day and night. There, in the southern quarter, Viṣṇu with his hands clasped and raised over his head in the attitude of prayer, is ever waiting on me (as my Upāsaka). In the western quarter stands Indra, waiting on me (as my Upāsaka), with his body bent low (in making salutation unto me). In the northern quarter, Umā, ever devoted to me and possessed of a body of fire, waits on me (as my Upāsakā), with her frame lustrous as gold and clad in a cloth of gold. The gods assuming the four different forms (*vis.*, of Brahmā, Viṣṇu, Rudra and Indra) worship me alone. In the southern quarter, there is the spot (sthāna) of liberation which has as its token of recognition the Mukti-maṇḍapa (hall of liberation). Therein are several Gaṇas, attending as guards, armed with their weapons, and who are all killers of sin. There are also Ṛṣis (sages) seen there, true devotees of Sambhu that are the upholders

of the Pāśupata-doctrine and staunch followers of Śiva uttering the gem of Veda-mantras (the Pañcākṣara-mantra of Śiva) and delighting in the uttering of the Śaiva-tāraka along with the Praṇava (prefixed unto it). Therein is a platform set with precious stones. Taking my seat there, fetching all the souls of the devotees of Śiva that have departed their bodies at Kāśī, placing them on my lap, touching those ornamented with Bhasma-marks and Rudrākṣa-beads, I initiate them into the Śaiva-tāraka mantra to confer on them immunity from the cycle of worldly existence. Thereupon they get merged in me, fully released (from the bonds of worldly existence), and assuming bodies composed of perfect knowledge alone. They do not incarnate any more, like the oblations offered unto the sacrificial fire. It is there alone that the five-syllabled Śaiva-mantra is imparted (unto them by me). Hence is it the seat of liberation. Thereafter is the form of the Oṃkāra assumed by them. Thereafter mine own form is assumed by those that have dedicated all their actions and austerities unto me and have caused their minds to be entirely absorbed in me. This Brahma-vidyā is not for others, this Brahmadevidyā is not for others. Seekers after liberation, residing at Kāśī, become virile and learned in spiritual lore and ever meditating upon me alone who am the Brahmakośa (the Praṇava-sheath of the Brahman) made up of Vijñāna, the four-fold Brahmakośa which Mṛtyu does not cast his eyes on, Brahmā does not cast his eyes on, Viṣṇu does not cast his eyes, Indra and Agni do

not cast their eyes, Varuṇa and others do not cast their eyes (all getting dissolved in him, in the Mahā-pralaya), who am of the form of dirt completely burnt up by the fire of the Brahman, who abide (at the seat aforesaid) embracing the golden-hued Umā (my spouse), who has the lustre resembling crores of moons, who wears the crescent over his crown, who has the Moon, the Sun and fire as his three eyes, whose entire body is ornamented with Vibhūti-marks, and seek their final repose only in me, released from all sin and liberated from all bonds. (26-29)

RESIDENCE AT KĀŚĪ SHOULD BE VIGILANT

All others resident in Kāśī, that defile the place, that are intent on receiving gifts, that have given up making Bhasma-marks over their body, wearing Rudrākṣa-beads, keeping the austere vow on Mondays, the daily domestic austerities (such as Aupāsana and other forms of worshipping the sacred fire), worship of Viśveśvara, japa of the Pañcākṣara-mantra and worship of Bhairava, undergo innumerable kinds of the most cruel torments after dying at Kāśī, and purified thereby, reach me alone completely surrendering themselves unto me. When these persons defile the temple by emitting semen, urine or faeces in the inner apartments, they only sprinkle such filthy matter over the manes of their departed ancestors. On seeing such a sinner alone after his death, Nīllohita (Rudra of a dark-blue and red colour), Bhairava (of the most

terrific aspect), causes him to be thrown into the region of arrows and also in various pits of blazing fire. Hence should the seeker after liberation live with great vigilance at Kāśī, should live with great vigilance at Kāśī of the form of the Śiva-liṅga (looking upon the place to be as sacred as the body of Viśveśvara). Thus the Upaniṣad. (30)

THE RUDRAHRDAYOPANIṢAD

[This Upaniṣad, which is the eighty-fifth among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, takes the form of a discourse between Śrī Suka and his father, Vyāsa, giving an exposition of the identity between Śiva and Viṣṇu and the all-comprehensive character of Maheśvara conjoint with Umā, and winds up with a glorification of the peerless non-dual Brahman alone].

ŚUKA'S QUERY RELATING TO THE DEVA OF THE CHARACTER OF ALL THE DEVAS

Śrī Suka, after making obeisance unto his father, Sage Vyāsa, with the top of his head laid over Vyāsa's feet, asked him thus: "Who is the god of all the gods about whom all the other gods stand firmly established and by serving whom every day all the gods derive satisfaction?" (1, 2)

RUDRA OF THE CHARACTER OF THE GOD OF ALL GODS

On hearing those words of his (Suka's) the father replied unto Suka thus: "Rudra is of the character of the god of all gods. All the gods are of the character of Rudra. To the right side of Rudra stand

established the Sun, Brahmā (the creator) and the three fires (Dakṣiṇa, Gārhapatya and Āhavanīya). To his left stand established the three, viz., the Goddess Umā, Viṣṇu and the Moon. The goddess that is Umā is herself actually Viṣṇu. The god that is Viṣṇu is verily the Moon. (2-4)

IDENTITY BETWEEN ŚIVA AND VIṢṆU

Those that worship Govinda verily worship Śaṃkara. Those that worship Hari with true devotion verily worship the bull-ensigned god (Śiva). Those that hate Virūpākṣa (the abnormal-eyed god) also hate Janārdana (who holds all beings under his potent influence as their sustainer). Those that have not realised Rudra have likewise not realised Keśava. From Rudra is generated the seed. Janārdana is the receptacle of the seed. He who is Rudra is himself Brahmā. He who is Brahmā is verily Hutāśana (the fire that consumes all sacrificial offerings). Rudra is of the character of Brahmā and Viṣṇu (the all-sustainer). The phenomenal world, that owes its origin to Rudra, is verily of the character of Agniśoma (the sacrifice in propitiation of Agni and Soma). Every being of the male sex is of the form of Isāna, and every being of the female sex is of the form of the Lady Umā. All creatures, inanimate and animate, are of the character of Umā and Rudra. Whatever is manifest (Vyakta) is of the form of Umā, and whatever is Avyakta (unmanifest) is of the form of Mahesvara.

The conjunction of Umā with Śaṃkara, that conjunction is known as Viṣṇu (the all-embracing). Unto him who is that reputed Viṣṇu should the seeker make salutation with due devotion. (5-10)

THE ĀTMAN OF THE THREEFOLD CHARACTER

Having known the three kinds of Ātman, as the Ātman, the Paramātman and the Antarātman, the seeker should resort to the Paramātman. Brahmā will be the Antarātman, Mahesvara will be the Paramātman and Viṣṇu, the most ancient Ātman unto all orders of creation (he being the Bhūtātman). (11, 12)

RUDRA OF THE CHARACTER OF THE TRIMŪRTIS

Of this tree of the three worlds, with its roots and branches outspread far over the earth, the top, the middle and the root are respectively Viṣṇu, Brahmā and Mahesvara. What has to be done is Viṣṇu, the doing is Brahmā, and the prime cause is Mahesvara. The one real form of his was split into three by Rudra to achieve his high purpose. Dharma (the right line of conduct) is Rudra; the phenomenal world is Viṣṇu, and the knowledge that comprehends all is Pitāmaha (the creator of the Vedas and the Prajāpatis). (13-15)

RELEASE FROM ALL SINS THROUGH SINGING HYMNS OF RUDRA

That knower who glorifies him (Rudra) as "Śrī Rudra, Rudra, Rudra" and so on, by such glorification

of the god of all (gods) in this manner the seeker is released from all sins. Rudra is man; Umā is woman; salutation unto him; unto her salutation. Rudra is Brahmā; Umā is Vāṇī (the goddess of learning); salutation unto him; unto her salutation. Rudra is Viṣṇu; Umā is Lakṣmī (the goddess of beauty, wealth and the like); salutation unto him; unto her salutation. Rudra is the Sun; Umā is Chāyā (devī that ever follows the Sun, as a devoted wife would her lord); salutation unto him; unto her salutation. Rudra is the Moon; Umā is Tārā (his spouse); unto him salutation; unto her salutation. Rudra is day-time; Umā is night; salutation unto him; unto her salutation. Rudra is the Yajña (sacrifice); Umā is the Vēdī (sacrificial platform); salutation unto him; unto her salutation. Rudra is Vahni (fire); Umā is Svāhā (the goddess presiding over the burnt offering); salutation unto him; unto her salutation. Rudra is the Veda; Umā is the Śākhā; salutation unto him; unto her salutation. Rudra is the tree; Umā is the creeper; salutation unto him; unto her salutation. Rudra is the fragrance; Umā is the flowers; salutation unto him; unto her salutation. Rudra is the import; Umā is the letter; salutation unto him; unto her salutation. Rudra is the Liṅga; Umā is the Pīṭha; salutation unto him; unto her salutation. The seeker should make obeisance unto Rudra of the character of the god of all the gods. With these words of the Mantra alone shall I make salutation unto Īśa and Pārvatī. Wheresoever Īśa may be along with his

(better) half; one should utter this Mantra. He who has committed the sin of killing a Brāhmaṇa is released from all sin by uttering this Mantra standing in the middle of water. (16-25)

THE ALL NOT BEING APART FROM THE PRIME CAUSE OF ALL THINGS

That which is the main support of all, which is non-dual, is the transcendent Brahman that is ancient, that is of the form of infinite existence (sat), pure sentience (cit) and unsurpassed bliss (ānanda), lying beyond the range of speech and the mind. When that (Brahman) is fully realised, O Suka, every thing here would have been thoroughly realised. As all things are of the character of that (Brahman), verily there is nothing at all anywhere that is different from that (Brahman). (26-27)

THE REAL FORM OF THE PARĀ (TRANSCENDENT OR HIGHER) AND THE APARĀ (NON-TRANSCENDENT OR LOWER) VIDYĀ

Two Vidyās are to be learnt verily by all, and they are the Parā and the Aparā. Of the two, the Aparā consists of this Vidyā, the R̥gveda, Yajurveda, Sāmaveda and Atharvaveda, O best among sages, Śikṣā, the Kalpa-sūtra, Vyākaraṇa, Nirukta, Chandas, Jyotiṣa, and other departments of knowledge that have no bearing on the Ātman. That is the Parā (the transcendent and the highest attainable)

Vidyā which has for its goal the imperishable Paramātmā, that is invisible, ungraspable, clanless, formless, eyeless and earless to an immense degree, that is likewise devoid of hands and feet, that is eternal, omnipotent and immanent in all, that is intensely subtle and imperishable. Those seekers, full of fortitude, see in their own Ātman that Paramātmā that is the source of all beings. Out of that Paramātmā that is omniscient and well-versed in all lore, the penance wherewith to attain him is Jñāna alone, there comes into being this series of macrocosms in the form of the eater of the food and the food that he eats (to wit, the Paramātmā that experiences these worlds by eating them up and the various experiences afforded by the phenomenal world of ignorance as borne out by the Sruti, "I am the food, I am the eater of the food"). (28-33)

DESTRUCTION OF WORLDLY EXISTENCE (SAMSĀRA)

ATTAINABLE ONLY THROUGH THE KNOWLEDGE

OF THE IMPERISHABLE (AKṢARA) BRAHMAN

All that (worldly existence) which manifests itself very much like the rope-snake bears the aspect of verisimilitude. This Akṣara or imperishable (Brahman) alone is the truth by knowing which the seeker is liberated. The destruction of worldly existence (saṁsāra) could be successfully accomplished through knowledge (jñāna) alone and not through actions and austerities (karma). He should resort to, in the prescribed manner,

his own Guru who is an accomplished Śrottriya, well-grounded in the knowledge of the Brahman (and the Vedas). On his doing so, the Guru will surely impart unto him instruction relating to the Parāvidyā which will enable him to realise the Brahman and the Ātman. Should a man only come to realise directly the imperishable (Ātman) placed in the recess of his heart, he will surely attain the most ancient Śiva after bursting through the great knot (granthi) of ignorance. (34-37)

MANNER OF WORSHIP OF THE PRAṆAVA BY THE SEEKER AFTER LIBERATION

That (State of the Brahman), the immortal (amṛta), real existence (satya), should be the target to be hit by the seeker. The bow is the Tāra (the Praṇava, "Om"); the arrow is the Ātman; the Bull's eye of the target is said to be the Brahman; the target should be hit at, after taking deliberate aim, by the practitioner who should by no means be careless; by doing so, the practitioner will become identical with the aim (the Brahman) very much like the arrow (his own Ātman that is non-differentiated from the Brahman). The aim is all-comprehensive, the arrow has its head pointing towards all directions and the archer takes aim in an all-comprehensive manner. The aim is the auspicious Śiva; there is no doubt about it. Not there do the bodies of the sun and moon shine. Not thither do the winds blow, nor do the diverse deities exert their

potent influence. This reputed god (of gods) manifests himself with great condescension, devoid of passion and extremely pure. (37-40)

ARTIFICIAL NATURE OF THE DIFFERENCE (BHEDA) BETWEEN JĪVA AND ĪśA

There are two Suparṇas (kings of birds) placed together in this (cage-like) body of ours and known as the Jīva and Īśa. Of the two, the Jīva eats the fruit of all actions but the great Īśvara does not. The Mahesvara is stationed in the body merely as the witness, not partaking in the enjoyment, and manifests himself of his own accord. Differentiation between the two has been artificially created by Māyā alone. Even as the ether (ākāśa) of the pot and the ether of the monastery are being artificially treated as different from the vast expanse of ether (of which they are but parts), so parts of the same Parama (the transcendent Brahman) are artificially differentiated as of the form of the Jīva and Śiva (out of ignorance of their identity). In reality, however, Śiva is the sentience (cit) of the Brahman directly realized, and the Jīva in his real form is always the self-same (sentience of the Brahman). (One form of sentience (Śiva) differs from (the other form of) sentience (Jīva) only in outward aspect (due to the difference of Upādhi), but is not inherently differentiated from the other, for the reason that the lack of sentience (in either of them) will entail their ceasing

to be forms of the Supreme Sentience altogether. Sentience is not different from sentience, but becomes differentiated only in external aspect (through difference in Upādhi) which is of the form of non-sentience. Should there be any differentiation at all (between the Jiva and the Īśa that is Śiva), the difference (bheda) is only in the external non-sentient aspect, as sentience is verily one and indivisible always, for the reason that (it is in no way affected by Upādhi at all, and also because) the oneness of sentience has been established beyond doubt by ratiocination (Tarka), as well as through Pramāṇa or Valid testimony (i.e., of the Vedas as also of one's own experience from actual realisation). (41-46)

RIDDANCE FROM MISERY (SOKA) AND DELUSION (MOHA) THROUGH THE REALISATION OF NON-DUALISM (ADVAITA)

Should one attain the realisation of the oneness of the Cit or Supreme Sentience, he neither experiences misery (śoka), nor delusion (moha), but attains the non-dual (advaita), auspicious state (śiva) of unsurpassed bliss (paramānanda) alone, which is the final resort of the entire phenomenal world, the solid state of real existence and sentience. That sage will be rid of the misery of worldly existence from the firm conviction "I am (the innermost Ātman, non-differentiated from the Brahman)." It is only those in whom all blemishes have worn away that see in their own bodies

the real form of the self-manifest radiance (jyotis), that is the all-witness (Sarvasākṣin), and not others who are invested with Māyā (and are hence subject to illusion). For that Yogin who has visualised the Paramātmā in his samādhi and has had perception of the form of the Brahman in the aforesaid manner, and who has attained the full form (of the Brahman), there is nothing more to be attained anywhere else. The one indivisible expanse of Ākāśa, which is full, has no other place to resort to any where. Even so, the sage who has realised his own Ātman to the full has no place to resort to anywhere else. That sage who verily realises that most exalted Brahman (as the Ātman alone) becomes the Brahman alone, firmly established in his own Ātman as the infinite existence (sat), pure sentience (cit), and unsurpassed bliss (ānanda) alone. Thus the Upaniṣad. (46-57)

THE RUDRĀKṢAJĀBĀLOPANIṢAD

[This Upaniṣad, which is the eighty-eighth among the 108 Upaniṣads and forms part of the Sāmaveda, takes the form of a discourse between Bhusuṇḍa and Kālāgnirudra regarding the part played by Rudrākṣa in the attainment of the state of the Brahman. Although Bhusuṇḍa was himself an accomplished Yogin of a high order who had discharged all his duties and had nothing more to do in this world for the attainment of Kaivalya of the incorporeal type, still, for the regeneration of the deluded and the ignorant, he approached the lord Kālāgnirudra with a prayer for an exposition of the rules prescribed for the wearing of Rudrākṣa-beads and the fruit attainable therefrom so as to enable seekers to attain the right kind of knowledge, with a mind thoroughly purified through sincere devotion to him as such knowledge is the *sine qua non* for the attainment of the state of the Paramātmān, Rudra, the main support of the phenomenal world, preparatory to the attainment of the state of the formless and the supportless non-differentiated Brahman].

BHUSUṆḌA'S QUERY ABOUT RUDRĀKṢA

Thereupon Bhusuṇḍa asked the reputed Kālāgnirudra thus: "What, pray, is the genesis of the

Rudrākṣa? What is the fruit attainable through the wearing of the same? " (1)

THE GENESIS OF RUDRĀKṢA

The lord Kālāgnirudra replied unto him thus: "For bringing about the destruction of the Tripura I had to close my eyes. Thereupon drops of water fell on the earth from my eyes. Those drops became Rudrākṣas. For the sake of the regeneration of all beings, I have ordained that, by the mere uttering of their name, there shall be attained the fruit attainable through the gift of ten cows and, through looking at them and touching them, the same fruit rendered two-fold. I am unable to say anything further. In this connection there occur the following verses: Wherein is it established? What is its name? How is it worn? Of how many varieties are its facets? With the uttering of which Mantra and in what manner is it worn? For a thousand years of the celestials my eye was kept open by me. From my eye-lids drops of water fell on the surface of the earth. There the tear-drops sprang forth in the form of prodigious Rudrākṣa trees, assuming the form of stationary trees for the regeneration of all devotees of mine. (3-5)

FRUIT OF WEARING THE RUDRĀKṢA AND THE UTTERING OF PRAYER (AS JAPA) WITH IT

By being worn by the devotee (of Rudra), it will remove all sin committed by day and night. By

looking at it religious merit will be attained a hundred thousand-fold, and by wearing it ten-thousand-thousand-fold. By wearing it a man will attain a hundred-crores of units of religious merit. By uttering prayers (as japa) with its help and by wearing the Rudrākṣa, a man will attain religious merit to the tune of a lakh of crores of thousands, and a lakh of crores of hundreds, respectively. (6, 7)

SUPERIOR AND OTHER QUALITIES OF RUDRĀKṢA-BEADS

That which is of the size of the Dhātṛī (Myrobalan) fruit is said to be of the best quality; that of the size of the Badarī (Jujube) fruit is said to be of middling quality; and that of the size of the chick-pea is said to be of the inferior quality by wise men. This order of precedence has been ordained by me. (8, 9)

CLASSIFICATION OF RUDRĀKṢAS INTO CLASSES LIKE BRĀHMAṆA AND KṢĀTRIYA

Under the special command of Śiva, there came to be grown on the surface of the earth, Rudrākṣa-trees of four classes, *viz.*, Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras, bearing auspicious Akṣa-fruits to be used by the respective classes of men. The white ones should be known as the Brāhmaṇas; the red ones are the Kṣatriyas; the tawny-coloured ones are to be known as the Vaiśyas; while the black ones are said to be Sūdras among the beads. The Brāhmaṇas should wear the white ones, the Rājanyas should

wear the red ones; the Vaiṣṇavas should wear the tawny-coloured ones; and the Sūdras should wear the black.
(10-12)

ELIGIBLE AND NON-ELIGIBLE TYPES AMONG RUDRĀKṢAS

Those (Rudrākṣas) that are of a uniform size, glossy, hard, large, and of a thorny surface, are of the auspicious (śubha) type (worthy of acceptance). What is worm-eaten, cut through, broken, devoid of thorns, corroded and unstrung (so as not to be ready for use), these six kinds of Rudrākṣas should be given up altogether (as unsuitable). That Rudrākṣa which has a hole bored through in its natural state is of a superior quality; that which has the hole bored through with great effort is of a middling quality. The knower should wear beads of a uniform size, of a glossy appearance, hard and large in size, mounted on a silk thread; and beads of the ordinary quality on a soft thread, suited to their respective sizes. That Akṣa-bead which leaves a streak resembling the streak of gold, when tested on a touch-stone, should be known to be of a superior quality and worn by devout worshippers of Śiva.
(13-17)

DIFFERENCE IN THE WEARING OF THE AKṢA-BEAD OVER THE TUFT AND OTHER PLACES

One should wear a single Akṣa-bead over the tuft and wear three hundred over the head; he should

place thirty-six round the neck, sixteen each over the arms, twelve only over each of the two wrists, carry five-hundred over each shoulder and make a rosary of one hundred and eight (serving the purpose of a sacred thread), worn across the body, resting on the left shoulder and reaching up to the right hip. Hanging from the region of the neck, he should wear two strings (of Akṣa beads), three strings, five strings or seven strings; likewise over the head, in his ear-rings, or as a garland serving as an ear-ornament, or worn over the bracelet as an ornament round the arms, and preferably as a waist-band round the belly. Every one should wear the Rudrākṣa always, sleeping or drinking. Three hundred is said to be the lowest limit, five hundred middling, and a thousand is said to be the maximum limit prescribed. One should thus wear (the Rudrākṣa) with due regard to the different limits. (17-22)

MANTRAS TO BE UTTERED WHEN WEARING RUDRĀKṢA OVER THE DIFFERENT PLACES

With the uttering of the *Īṣāna* mantra, the Rudrākṣa should be worn over the head; with the *Tatpuruṣa* mantra round the neck; with the *Aghora*-mantra down the throat; with the same Mantra over the chest; the man of bright intellect should wear the Rudrākṣa over the arms with the *Aghora*-mantra. He should wear the strings of Akṣa-beads, fifty beads in each (with the preliminaries prescribed in the *Akṣamālikopaniṣad*

duly performed), by invoking the fifty letters of the Samskr̥t alphabet, commencing from "Akāra" and ending with "Kṣakāra", and endowing them with their full potency in the ether of the fifty holes across the middle of the beads through which passes the string with knots at either end of each bead; after joining together three, five or seven of such strings with the uttering of the Pañcabrahma-mantras and their subsidiaries, along with the Sivapañcākṣara mūla-mantra, he should wear all the Akṣa beads together. (23-25)

DIFFERENCE IN THE FRUIT BORNE BY THE WEARING OF THE RUDRĀKṢA DUE TO DIFFERENCE IN THE NUMBER OF FACETS

Thereupon Bhusuṇḍa asked the lord Kālāgnirudra thus: "With reference to the diverse kinds of Rudrākṣas, pray, tell me about each kind of Akṣa with its distinct form and fruit and thus acquaint me with the real form of each variety, the warding off of ill-luck, the gratification of cherished desires, and other features connected with the number of facets of these beads." Thus said he. In this connection occur the following verses: The Rudrākṣa possessed of a single facet is of the real form of the Paratattva (the transcendent truth which is one alone). By wearing such a bead the wearer, having complete control over his (inner and outer) senses, will seek final repose in the Paratattva. The bead with two facets, O best among sages, is of the character of Ardhanārīśvara (the half-lady form of

Śiva), and by the devotee wearing it is propitiated for ever Śiva conjoint with Śakti in the form of Ardhanārīṣvara. The three-facettèd Rudrākṣa is of the form of the three fires (Dakṣiṇa, Gārhapatya and Āhavanīya). Through the wearing of such a bead, fire (the consumer of oblations) is ever pleased with the wearer. The four-facettèd Rudrākṣa is of the form of the four-faced (Brahmā). Through the wearing of such a bead, the four-faced lord, Brahmā, is ever pleased with the wearer thereof. The five-facettèd Rudrākṣa is of the form of the Pañcabrahman (the five-faced Śiva). Through the wearing of such a bead, the wearer becomes of his own accord the Pañcabrahman (the five-faced lord Śiva) and drives away the sin of homicide. The six-facettèd Rudrākṣa again has for its presiding deity Kārtikeya (the six-faced son of Śiva). Through wearing it will be attained abundant wealth and flawlessly perfect health. The man of clear intellect and perfect wisdom should wear it for the acquisition of a clear intellect and perfect wisdom and for purification as well. Knowers also say that Vināyaka is its presiding deity. The seven-facettèd Rudrākṣa has the seven Mātras (the seven Mātr̥s, Brāhmī, Māheśvarī, Girijā, Menakātmajā, Vārāhī, Māhendrī and Cāmuṇḍā, nay all that are of the sacred number seven, *s.g.*, the seven streams, the seven oceans, the seven cities, the seven worlds, the seven Ṛṣis, the seven Vipras, the seven Ādityas, the seven Dānavas, the seven horses of the sun, the seven tongues of fire, the seven Yonis of fire, the seven

samidhs, the seven svaras, the seven sacrificial rites, the seven Maryādās, the seven Dvipas and so on) as its presiding deities. By the wearing of the same will be attained abundant wealth and flawlessly perfect health. Whosoever wears it, for him there will be the attainment of right perception and purity of mind. The eight-facettèd Rudrākṣa has for its presiding deities the Aṣṭamātra (Śiva, as identified with the five elements, the mind, individuality and matter or the sun, the moon, the sacrificial priest and the five elements), is propitiatory of the eight Vasus, and is likewise the cause of satisfaction to Mother Gaṅgā. By the wearing of it (by the seeker), these (aforesaid) deities that are the upholders of the truth (of the Paramātmān (Śiva) will be pleased. The nine-facettèd Rudrākṣa has the nine Śaktis (Vāmā, Jyeṣṭhā, Raudrī, Ambikā, Icchā, Jñānā, Kriyā, Sāntā and Parā) as its presiding deities. By the mere wearing of it, the nine Śaktis are propitiated. The ten-facettèd Rudrākṣa has the (ten) Yamas (means adopted by Yogins for controlling the mind or Yama, the god of death) as its (presiding) deities. By merely looking at the bead comes about tranquillity of the mind, and from its being worn the same result is achieved without doubt. The eleven-facettèd Rudrākṣa has as its presiding deities the eleven Rudras. This reputed Rudrākṣa, they say, is itself a deity that brings about increase of all kinds of well-being (unto the person wearing it). The twelve-facettèd Rudrākṣa is of the real form of Mahāviṣṇu, and he who is intent on wearing such a bead himself assumes

the form of the twelve Ādityas. The thirteen-facetted Rudrākṣa bestows the gratification of all desires, bestows success in all endeavours and is auspicious. By the wearing of this variety of bead by the devotee, the god of Love becomes gracefully disposed (towards the wearer and manifests himself before him). The fourteen-facetted Rudrākṣa was generated out of Rudra's eyes. This bead drives away all diseases of the wearer who further attains immunity for ever from all diseases. (26-42)

THINGS TO BE ABSTAINED FROM BY THE WEARER OF THE RUDRĀKṢA

The man (wearing the Rudrākṣa) should abstain from spirituous liquor, flesh, garlic, onions, radish, the fruit of the Slesmātaka-tree (tamarisk) and Viḍ-varāha which are forbidden to be eaten (by pious people developing their spiritual powers). (43)

THE GREAT POTENCY DERIVED FROM WEARING THE RUDRĀKṢA

By wearing Rudrākṣa on the day of (the solar and lunar) eclipses, during the autumnal and vernal equinoxes, on the days of the summer and winter solstices, similarly during the passage of the sun into the signs of the zodiac, during New-moon and Full-moon days, on the days of the fifth, the tenth and the fifteenth Tithis, one is released forthwith from all kinds of

sins. The lower end of the Rudrākṣa is Brahmā, the hole bored through is Viṣṇu, and the facet is Rudra, so they say, while the drops of water falling from it form the hierarchy of the gods. Thus. (44, 45)

THE GENESIS OF RUDRĀKṢA AND ITS POTENCY

Thereupon Sanatkumāra asked the lord Kālāgnirudra thus: "O lord, pray, impart unto me instruction relating to the rules prescribed for wearing the Rudrākṣa beads. At that time, Sages Nidāgha, Jaḍabharata Dattātreya, Kātyāyana, Bharadvāja, Kapila, Vasiṣṭha, Pippalāda and others approached Kālāgnirudra, and spoke unto him. Thereupon Kālāgnirudra asked them thus: "Pray, let me know the purpose of your visit". "All of us desire to listen to the rules prescribed for the wearing of Rudrākṣa beads (when they are being expounded by thee)"—thus they replied. Thereupon Kālāgnirudra spoke unto them thus: "It is being widely declared by all in the world that Rudrākṣas have emanated from the eyes of Rudra. Now, Sadāsiva, at the time of the deluge, after destroying all things, closes his eye of destruction. Because of their origin (at that time) from his eyes, Rudrākṣas are so called." Thus said he. "Thence is the origin of Rudrākṣas," said Kālāgnirudra once again. Should the Rudrākṣa of such exalted origin form the topic of conversation anywhere, he who discourses about it attains the fruit attainable through the gift of ten cows. That person alone is the radiance of the Bhasma as

well as the Rudrākṣa. Thus. By merely touching the reputed Rudrākṣa with the hands and wearing it, there will be attained the fruit attainable from the gift of two thousand cows. Should the reputed Rudrākṣa be worn (as ear-ornaments) on the ears, the fruit attainable from the gift of eleven thousand cows will be attained. The wearer attains the state of the eleven Rudras also. Should the reputed Rudrākṣa be worn over the head, the fruit attainable from the gift of a crore of cows will be attained by the wearer. It is impossible to utter into one's ears the fruit attainable by wearing the Rudrākṣa over these places.

(46-48)

FRUIT OF KNOWING THE RUDRĀKṢA-VIDYĀ

He who studies this Rudrākṣajābāla Vidyā every day, be he a child or a young man, becomes a noble one. He becomes a Guru that could initiate (others) into all the Mantras and their use as well. With these (Mantras) alone should he make the Homa-ritual (worshipping the sacred fire with the offering of oblations). With these (Mantras) alone should he make the Arcanā (homage with words of praise). Even so should he bind the Rākṣoghna (causing the destruction of the powers of evil) and the Mṛtyutāraka (causing the destruction of death), attained through the grace of the Guru, in the throat, the arms or the tuft of hair. The earth possessed of the seven islands (surrounded by the seven

oceans) will not be an adequate recompense (for the Guru who initiated him into such Vidyā). Hence should he with implicit sincerity give him some cow or other by way of a fee. That will be enough. That Brāhmaṇa who studies this Upaniṣad early in the morning destroys all sin committed overnight. Likewise, the Brāhmaṇa who studies it at the evening twilight destroys all sin committed during the course of the day. He who studies at the hour of noon destroys the sins committed during six previous incarnations. By applying himself to it both in the morning and the evening, he destroys the sins committed during several previous incarnations, attains the fruit of having uttered the Gāyatrī six-thousand lakhs of times; is purified from the evil effects of the sin of slaughtering a Brāhmaṇa, drinking spirituous liquor, pilfering gold, having intimacy with his Guru's wife and intercourse with her; attains the fruit of having bathed in the (three and a half crores of) sacred waters; is purified from the evil effects of the sin of holding conversation with a fallen man, sanctifies ten-thousand rows of diners (by his presence thereat) and attains Śivasāyujya (oneness with the Paramātmā, Śiva). He does not incarnate again, he does not incarnate again. Thus "Om" (the Praṇava which indicates the identity of the Śiva-paramātmā with the Brahman, the radiance of the Turiya shining at the topmost part of the resonance of the Turiyomkāra). That alone is the Truth. Thus the Upaniṣad. (49)

THE SARABHOPANIṢAD

[This Upaniṣad, which is the fiftieth among the 108 Upaniṣads and forms part of the Atharvaveda, takes the form of a discourse between Paippalāda and Brahmā, the Creator, dealing with an exposition of the eternal verity of Paramesvara, that is worthy of being resorted to by all as of the character of the All-Ātman immanent in all, that is identical with the non-differentiated Brahman alone].

WHO IS THE HIGHEST AMONG BRAHMĀ, VIṢṆU AND RUDRA ?

Thereupon Paippalāda asked the reputed Brahmā thus: "O Lord, who is to be meditated upon as the highest among Brahmā, Viṣṇu and Rudra? Pray, relate unto us the truth (concerning the matter)." (1)

THE EXCELLENCE OF RUDRA

Pitāmaha (the grand-sire of the universe) replied unto him thus: "O Paippalāda, do thou listen unto this speech (of mine). This Paramesvara is attainable only by him by whom many meritorious deeds have been done. Him out of whose limbs I have had my origin, as also Hari and other celestials who have Indra as their ruler, all these leading residents of Heaven do not, in their delusion, know (as their own Ātman); him who is the powerful, excellent, omnipotent Lord, the

great Iśa, the father of the Gods, who commissions Brahmā (to discharge his allotted functions) and sends forth unto him all the Vedas (for the benefit of the world of beings created by him; that they might attain final beatitude through the help of these revelations), that foremost overlord, the father of all the Devatās (mentioned in the Vedas), the generator of me as also of Viṣṇu, that radiant lord worthy of being glorified (by all), who, at the time of the great deluge (antakāle) wherein there is the total dissolution of the world, withdraws all the worlds unto himself; that one absolute existence is the highest and the most excellent of all. (2-5)

THE DEFEAT OF NṚSIMHA BY RUDRA ASSUMING THE FORM OF A ŚARABHA

That Mahesvara, possessed of prodigious strength, who assumed the monstrous form of the fabulous animal, Śarabha by name, thoroughly vanquished the world-vanquisher Nṛsimha in whose wake followed the leaders of the gods, when he dragged the fallen Hari by his two feet, imploring him in these words, "Thou art verily great; by all means win the victory; but spare the Puruṣa, Viṣṇu, without killing him". The lord who, out of great compassion (and in consideration of the united prayers of the gods to spare the high-souled Viṣṇu), pierced Viṣṇu with his sharp claws, clad in hides, became indeed the great hero Virabhadra; that one Rudra is worthy of being meditated upon by all for success in all their endeavours. (6-9)

PRAISE OF SARABHA MADE BY THE GODS

" May our salutation be unto that Rudra who is the destroyer of the fifth face of Brahmā (the creator), who, out of the spark of fire emanating from his forehead, reduced to ashes the entire universe and, having created it once again, sustained it again, thus demonstrating his superiority (over all the other gods); unto that Rudra may our salutation be. May our salutation be unto that Rudra who, with his left foot, vanquished the god of death (Kāla), drank that virulent poison Hālāhala that scorched everything it touched, and crushed with his right foot Apasmṛti that was furiously valiant. May our salutation be unto that Rudra who, being exceedingly pleased when Viṣṇu worshipped his left foot offering his eyes by way of floral tribute, bestowed on him the great Cakra (Sudarsana by name). May our salutation be unto that Rudra who, as the valiant (Vīrabhadra), bound Viṣṇu with his serpent-cords in the sacrifice performed by Dakṣa-prajāpati, after vanquishing the hordes of Suras. May our salutation be unto that Rudra who, with the sun, moon and fire forming his three eyes, burnt up Tripurā and the patriarch Viṣṇu sportively enough and himself became Paśupati, the lord of the Paśus for the reason that all the gods attained the state of Paśus. May our salutation be unto that Rudra who, after turning into ashes in the fire of the deluge generated out of his eye of destruction, the avatāras of Ādi Viṣṇu, viz., Matrya, Kṛma, Ādivarāha, Nṛsiṃha, the encroaching Viṣṇu

Vāmana (Trivikrama who measured heaven and earth with two of his strides and placed the third over the crest of Mahābali, the king of the gods (Indra) who was very much tired and in distress, Manmatha (the god of Love) and Yama (the god of death), withdrew them all into his own self". Having in this manner pleased Mahesvara of the Blue-throat by praising him in various ways, the gods appeased him and sought his forgiveness. (9-16)

RUDRA'S BENEDICTION

Thereupon Paramesvara completely eradicated the various kinds of afflictions which the gods were subject to through birth, death, dotage and the like, arising out of the three kinds of tāpa or torments (derived from one's own individual self or Ādhyātma, from the influence of presiding deities or Ādhidaivika and from the influence of the elements or Ādhibhautika). In this manner did Śiva gracefully accept the united prayers of all the gods. The lord Saṃkara, the foremost of all the gods, the pair of whose lotus-like feet forms even now the asylum sought after by Viṣṇu, afforded protection unto all his subjects. Having praised the great Īśāna that is worthy of all praise, that transcends the range of speech and the intellect, Indra and the other gods, obtained the blessings of Īśāna through the potency of their prayer. Then Viṣṇu also, after making salutation unto him and praising him in various ways, remained with his hands clasped in prayer. Pleased with the devotion

of Viṣṇu whose body was bent low in the posture of veneration, the Lord (Vibhu) blessed him as well.

(17-19)

FRUIT DERIVED FROM THE KNOWLEDGE OF THE REAL NATURE OF RUDRA

The knower that realises the blissful state of the Brahman (non-differentiated from that of the Paramātmān, Rudra) whence recede words along with the mind, baffled (in the attempt to portray it and realise it adequately), is not afraid of any thing at any time. Thus. The Ātman that is established in the recess (of the heart) of this knower is subtler than the subtlest and greater than the greatest. The seeker that has attained riddance from all misery, through the grace of the creator (Dhātṛ) surely sees that changeless and potent Lord Īśāna (in the attitude, "I am the Rudra-paramātmān alone"). (20, 21)

THE GREATNESS OF RUDRA

The great Īśa, the omnipotent lord that is the foremost of all the gods, that is worshipped (as of the form of the Brahman, non-differentiated from the innermost Ātman) by Vasiṣṭha, Vaiyāsika (Śrī Śuka, the son of Vyāsa), Vāmadeva, Virifici and other seers, that is glorified by Sanatsujāta and others, and Sanātana and others (sons of Brahmā, in the attitude, "I am the Brahman", "The Brahman alone am I"); the real existence (whose powers are limitless and unsurpassed), the eternal (that stands

unaffected by the three durations), the all-witness (that bears testimony to the reality of the existence or non-existence of all things apart from himself), the great overlord (that is potent enough to establish himself as the peerless *Parāmātmān*), the ever-blissful (being himself of the form of the abundance of bliss), the changeless (that eclipses the aspect of change attributed unto it by those ignorant of the real character of the Brahman), the indescribable (it being outside the range of names and forms), possessed of incomprehensible powers (that could accomplish marvels, not even dreamt of previously as possible, in a sportive manner), the omnipotent lord of the mountain (*Sri Kailāsa*), who is abundantly possessed of caprices that are creatures of *Māyā* (but is in reality the Brahman alone). O sage of austere vows, this *Māyā* is productive of much delusion (through inducing individuality) in me and *Viṣṇu* (as well as *Brahmā*, and thus seeks to establish differentiation among us that are but aspects of the great reality, the Brahman, and as such are not differentiated from one another). This *Māyā* that is insurmountable (to those that have not attained the knowledge of the *Sivatattva*), will become easily surmountable through meditating on the lotus-like feet of that (*Śiva-paramātmān*). (22-24)

ABSENCE OF DIFFERENCE BETWEEN VIṢṆU AND ŚIVA

Viṣṇu who is the source of all the microcosms and macrocosms constituting the universe, having

originated from a part of myself, along with his own progeny originating from his own limbs, sustains the entire Universe (as its supreme ruler) and attains dissolution (in me, the Kālāgnirudra) at the appointed time (in the diluvian fire of the Kalpa-pralaya). Beyond that every thing (apart from me) is false. Unto the great consumer, the great god of all the gods, armed with the trident, the omnipotent overlord that is the all-merciful Mṛḍa, unto that Rudra may there be salutation. The one Viṣṇu is the Supreme Being who, pervading the three worlds (the terrestrial, ethereal and the celestial regions) and all the beings severally from all the directions, enjoys as the Paramātmān of all beings, and the imperishable enjoyer of the entire Universe. May that reputed Viṣṇu be graciously disposed towards me (that Paramesvara) in whom (of the form of sacrifice) are being offered sacrificial oblations with the four-syllabled Mantra ("Āśrāvaya," "do thou cause the gods to listen unto the prayers"), again with the four-syllabled Mantra ("Astu vṛaṣaṭ", "may there be the listening unto our prayers by the gods"), and again with the two-syllabled Mantra ("Yaja," "do thou perform the sacrifice"), and the five-syllabled Mantra ("Ye yajāmahe," "those of us that perform the sacrifice") and once again, with the two-syllabled Mantra ("Vasaṭ," "may he, the god of fire, carry our oblations unto the gods"). (May that Viṣṇu, who is verily the sacrifice as borne out by the gr̥ti, "Yajño vai Viṣṇuḥ, may that Paramesvara be

graciously disposed towards me by vouchsafing unto me the knowledge of the Paramātmān). The Arpaṇa (the act of delivering at the sacrifice) is the Brahman (described as Viṣṇu), the Havis (the oblation offered at the sacrifice) is the self-same Brahman, offered by the self-same Brahman unto the sacrificial fire of the self-same Brahman. The Brahman alone is to be attained through the completion of the austerity of the Brahman (known as Viṣṇu). For the reason that Hari manifests himself, of his own accord, among his limbs, the saras (the infinite crores of macrocosms) and the jīvas (the myriads upon myriads of the residents thereof, all of them the creatures of Māyā, investing the various limbs of his prodigious frame from head to foot), this Śarabha (of the character described above) is verily the Brahman that bestows actual liberation (unto all Jīvas that resort to it), O great sage (the Śarabha, of the character of Rudra that vanquished Nṛsimha, being identical with the Śarabha of the character of Viṣṇu that sustains all Saras and Jīvas as described above). (25-30)

ŚIVA ALONE WORTHY OF BEING MEDITATED UPON

Merely for the reason that they were all subject to the influence of Māyā, all the gods were deluded through false pride begotten of mistaken identification (into thinking that Brahmā, the Creator, Viṣṇu, the sustainer, and Rudra, the destroyer, are different entities, although they are really identical, being parts

of the self-same non-differentiated Paramātmān). It is not possible for any one to dilate on even a small fraction of the great potency of that (entity that is untouched by the Upādhi of Māyā, viz, the Paramātmān, Rudra). What transcends the transcendent, imperishable Īśvara that outstrips the perishable phenomenal world is the Brahman; what transcends the transcendent imperishable Īśvara that outstrips the perishable phenomenal world is likewise Hari. For the reason that the Īśa is what is transcendent (Viṣṇu), there is verily none else either to match or to excel him. The One Śiva alone is eternal. All things apart from him are false. Hence to the exclusion of all the gods, such as Viṣṇu and others that are worthy of being meditated upon, Śiva alone is *par excellence* worthy of being meditated upon as the liberator from all the bonds of worldly existence. Unto him, the great consumer, unto that great overlord, salutation. (31-34)

PROCEDURE PRESCRIBED FOR THE BESTOWAL OF THIS ŚĀSTRA

This great Śāstra, derived from Paippalāda, should not be bestowed indiscriminately upon all and sundry and by no means on an atheist, an ingrate, a lewd man, a wicked man, one puffed up with pride, a sycophant, a rogue and a liar; but should on the other hand be bestowed upon one of austere vows, on a true devotee of god, a man of upright conduct, a pious man, one devoted to his Guru, possessed of self control,

who has attained mental composure, a sincere man, a true devotee of Śiva, who has the inclination to perform the austerities prescribed in the Vedas; it should be bestowed only on one who is devoted to his own Ātman, who is not an ingrate, O sage of austere vows (and on no account should it be bestowed on any one who does not possess the requisite qualifications detailed above), for the reason that it should be kept as a profound secret always and should not at all be abused. Whichever twice-born one either studies or causes this Śāstra derived from Paippalāda to be expounded to others, becomes released from the recurrence of births and deaths over and over again, becomes released from residence in the womb once for all, is hallowed from the sin of drinking spirituous liquor, is hallowed from the sin resulting from stealing gold, is hallowed from the sin of slaughtering a Brāhmaṇa, is hallowed from the sin of sharing the bed with his Guru's wife. He derives the fruit of having studied all the Vedas; derives the fruit of having meditated upon all the gods; he is hallowed from the evil effects of committing all the heinous and ordinary sins. Hence he becomes one who has resorted to the Avimukta. He becomes one who is perpetually favoured by Śiva. He attains oneness with Śiva. He does not incarnate again; he does not incarnate again. Thus spoke the lord Brahmā (the Creator). Thus the Upaniṣad.

THE SVETĀSVATAROPANIṢAD

[This Upaniṣad, otherwise known as the *Svetāsvataramantropaniṣad*, which is the fourteenth of the 108 Upaniṣads and forms part of the *Kṛṣṇa Yajurveda*, deals with the position taken up by the expositors of the Vedas that all the Vedas are really in glorification of the exalted state of the Brahman and that the final import of the Vedas is the Supreme, non-dual truth of the Brahman alone and nothing else, after refuting the position assumed by other schools of thinkers that hold the contrary view about the reality of things apart from the Brahman. It is divided into six chapters, covering the following topics: the first chapter takes up the question of investigation into the cause of the phenomenal world and deals with the *Paramātmān* as the proximate and the efficient cause of all phenomenal existence which is merely of the character of a superimposition on the *Paramātmān*, and avers that the *Paramātmān* alone is what ought to be known and could be attained through the practice of *Dhyāna* alone; the second chapter opens with a prayer unto *Paramesvara* at the commencement of *Samādhi* and

deals with the initiation of the seeker into the practice of Yoga along with its Aṅgas, the symptoms of successful accomplishment, the conjunction with the Supreme resort (the Paramātmān) and its fruit; the third chapter refers to the Paramātmān as the cause of all when subject to the influence of his own Māyā, the Prayer beseeching His grace, the true character of liberation that could be attained only through the realization of the digitless Brahman, the means to be employed for the attainment of the non-differentiated Brahman, the all-pervasive and the all-immanent character of Īśvara and the riddance from misery through the realization of the Paramātmān; the fourth chapter opens with a prayer unto Īśvara for the acquisition of perfect knowledge, and explains the entry of Īśvara into action of all kinds through the influence of his own Māyā, the illusory character of the difference between the Jīva and the Īśa, the character of Īśvara as the Creator of all beings only when conjoint with Māyā, prayer unto Īśvara for the acquisition of knowledge, liberation from bondage possible only through the knowledge of Īśvara, and prayer once again unto Īśvara for the acquisition of knowledge; the fifth chapter deals with the real form of Vidyā and Avidyā, the bestowal of Vidyā, only by Īśvara, Īśvara's overlordship over all, the Īśvara-tattva knowable only through a knowledge of the Vedas, the reality of the Jīva, the root-cause of the swirling in worldly existence of the Jīva and the liberation from the bonds of worldly existence through the knowledge of the identity of the

Jīva with the Īśa; the sixth chapter controverts the position that Kāla and others that are apart from the Īśvara are the cause of phenomenal existence, and deals with the means to acquire perfect knowledge, the attainment of the knowledge of Ātman and of liberation through Parameśvara alone, the realization of Parameśvara, the only means to cross over the ocean of wordly existence, Īśvara, the only final resort for the seeker after liberation, the quintessence of the import of all the Sāstras and, last of all, the qualities requisite for being imparted the Brahmadevīyā].

CHAPTER I

INVESTIGATION INTO THE CAUSE OF THE PHENOMENAL WORLD

Expositors of the Brahman state: What is the cause (of this phenomenal existence that is verily apart from the Brahman and inseparably associated with the ignorance-quarter of the Brahman and the multitudinous concomitants arising therefrom, but which, in the view of men ignorant of its real nature, is the only real existence? Is it the Brahman? Or is it something else? If it is the Brahman, is it the non-differentiated or the qualified Brahman? In either case, is such a cause proximate or efficient, acting as the agent in creation)? Whence have we originated [like ether and other elements, we who, during our existence in the phenomenal

world, remain as creatures of the Brahman, during sleep and other Pralayas attain our dissolution in our immediate cause, the Brahman, and come into existence once again as creatures of the Brahman at the time of our waking from sleep or our creation once again after the Nitya-pralayas (or, we that are very much in the position of the moon reflected on water and of the ether of the pot and attain the position of the Brahman, akin to that of the real moon and the vast expanse of ether during sleep and other Nitya-pralayas, with the cessation of the Upādhis, operative causes, *viz.*, the functioning of all the inner and outer senses but the supreme sentience in the one case, and the reflecting medium of water and the delimiting pot in the other), and once again attain the state of the creatures of the Brahman with the waking from sleep and the recurrence once again of the order of creation after the other Pralayas]? Through what do we (manage to) live? (Is it through the grace of Īśvara, the unseen supreme controller, or out of the tendencies inherent in us?) Wherein are we to have our last resting place (at the time of our liberation, in the changeful or the changeless Brahman)? Through (the benevolent or baneful influence of) which (presiding deities, such as the Ādityas and others or the omnipotent Īśvara or both, have we been placed in our present position) and remain in the phenomenal world of happiness and misery? O Knowers of the Brahman, we propose devising a suitable final settlement for our betterment after deep investigation. . (1)

THE PARAMĀTMAN, THE MATERIAL CAUSE

Kāla or Pre-ordained time (the fatalists say is the immediate cause of the recurrence of phenomenal existence); Svabhāva or Nature (the materialists maintain is really the cause); Niyati or the settled course of righteousness and sin (argue the Mīmāṃsakas, the followers of Jaimini's Pūrva-mīmāṃsā); Chance or Yadṛcchā (aver the Nihilists that do not believe in the existence of Īśvara, the Supreme Controller of the Universe); the Elements or Bhūtāni (declare the Bhautikas that hold the world of elements to be the eternal and real existence); Yoni (Prakṛti is the source of generation of the world is the view held by the Śāktas who believe in the worship of the Supreme Being in its aspect of Śakti, the creative energy of the form of Yoni); the Puruṣa (the Hiraṇyagarbha alone is the creator of the universe is the view held by Yogins). In this manner has the immediate cause of the universe been thought of (by various thinkers, ascribing the origin and continuity of the phenomenal world to the various causes commencing from Kāla and ending with the Puruṣa, each in accordance with the quality and degree of ignorance displayed by them). (These views however do not help us in the ascertainment of the truth). Again, any combination (of these causes, in whichever manner combined) does not deserve to be treated as the cause (for the reason that each one of these is not by itself an absolute and immediate cause but depends upon and

is related to some other ultimate cause or causes). If (for the reason that the aforesaid causes are vitiated as such, as they are capable of being experienced as the effects of other causes) the Ātman (that is the absolute cause and the experiencer of these) should be cited as the material cause (of all phenomenal existence and it be held that the universe derives its origin therefrom) because of the existence of the Ātman, such a position is untenable for even 'the Ātman is incapable of creating and controlling the universe (as its overlord) and also because there is (independent of him) a cause of happiness and misery (which are predetermined by Karma of previous incarnation, he being of the form of pure sentience alone). They (the knowers of the Brahman) who have recourse to Dhyāna-yoga (wherein there is intense meditation through concentration with the one-pointed mind turned in the direction of the quest) and who closely pursue the quest of their investigation (*viz.*, the cause of phenomenal existence) have seen (as the cause of all phenomenal existence) the power of the Radiant Īśvara (known as Māyā, that is erroneously supposed as non-differentiated from and depending exclusively upon the transcendent Īśvara, for the reason that the Paramātmā that is peerless and non-differentiated from the non-determinate Brahman cannot, consistently with his being devoid of attributes and actions, be the creator of the Universe), that is secretly endowed with (Sattva and other) properties of the Paramātmā (as well as the powers of creation and the like). The

Paramātmān (that endows the aforesaid Māyā of his own, seen by the knowers of the Brahman as the vicegerent-cause of the phenomenal world, with the power of throbbing) stands as the one absolute entity firmly established in all these so-called causes of phenomenal existence, commencing from Kāla and ending with the Ātman (for the sake of bestowing excellence unto them all). Him alone who has his single felly (the Māyā described above as his vicegerent in the matter of controlling the revolving wheel of worldly existence), who is surrounded by the three (Brahmā, Viṣṇu and Rudra, the creator, the sustainer and the destroyer, respectively characterized by Rajas, Sattva and Tamas), who manifests himself at the end of the sixteen (Kalās, commencing from the Prāṇa and ending with Nāman), who has half a hundred of spokes (provided by the fifty letters of the Samskr̥ta alphabet, commencing from "Akāra" and ending with "Lakāra"), who is also provided with twenty counter-spokes (consisting of the ten organs of perception and action and their ten objects, along with their presiding deities, the eight Vasus and the twelve Ādityas), with the following six groups of eight or ogdoads (*viz.*, the eight Dhātus, the integument, the outer membrane, flesh, blood, fat, bone, marrow and semen; right conduct, knowledge, detachment and omnipotence, and their opposites, sinful conduct, ignorance, attachment and absence of power, these eight Bhāvas or states; compassion, forbearance, absence of spite, cleanliness, auspiciousness, absence of effort, absence of

niggardliness and absence of longing, these eight virtues forming the attributes of the Ātman ; the eight psychic powers of *anīmā* or attenuation at will, *mahimā* or increasing in size at will, *garimā* or heaviness at will, *laghimā* or lightness at will, *prāpti* or acquisition at will, *prākāmya* or irresistible will, *Īsatva* or Omnipotence and *Vasitva* or supreme control over all at will ; the eight Prakṛtis, the Avyakta, Mahat, Ahaṁkāra and the five elements ; the eight gods, Brahmā, Prajāpati, the devas, the Gandharvas, the Yakṣas, the Rākṣasas, the Pitṛs and the Piśācas ; or the eight Mūrtis, Bhava, Sarva, Īśāna, Paśupati, Ugra, Bhīma, Rudra and Mahādeva), who has the Viśvarūpa (the God of love who swirls with his beautiful form the entire universe) as his only Pāśa (Manmatha having once attempted to ensnare the Paramātman, Ś'iva, by his dalliance), who could be reached by the three different paths (Arcis and others, Dhūma and others, and birth and death and others), who is possessed of the one delusion (of looking upon what is not pertaining to himself as his own Ātman's) and is the ultimate cause of the two (*vis.*, righteousness and sin, as well as their concomitants) ; (Him knowers of the Brahman have seen in their Dhyānayoga as the immediate cause of the phenomenal world through his own Māyic Power.) We shall presently study (through proper investigation) that perennial stream (of the Ātman) whose waters flow through the five different channels (of the five organs of perception), which has the five sources (of the elements, the Tanmātras) as their formidable mouths over which roll the

five billows of the vital airs, Prāṇa and others), which is fed at the fountain-source of the mind of individuality by the five affluents of specific perception (*vis.*, the five organs of perception), wherein are the five distinct vortices (of the five elements, ether and others), the velocity of whose flood is contributed to by the five rapids of miseries (*vis.*, lying in the mother's womb, birth, disease, dotage and death, which are most painful to endure), having the fifty letters of the Samskr̥t alphabet (serving the purpose of deities installed along its banks to preside over its destinies) and which is made up of the five distinct stages (*vis.*, the Īśvara, the Antaryāmin, the Sūtra, the Hiranyagarbha and the Virāt). (2-5)

THE PARAMĀTMAN, THE EFFICIENT CAUSE

The Haṃsa (the Paramātman, though himself the peerless, non-dual entity, having assumed the state of the Jīva, due to the false pride begotten of the ignorance of his own real nature, and thereby becoming subject to the influence of righteous and sinful action, enters innumerable wombs and, as a result thereof) swirls in the Brahmacakra (the great wheel of this Universe) which affords habitation and subsistence (Ājīva) to all beings, animate and inanimate (and yields unto them the unique pleasure arising from the sense of their very existence, though such existence is after all as illusory as that of the silver in the pearl-oyster or of the tiger in the cat), which is the place of sojourn of

all beings during their life-time (Sarvasamsthe), which is vaster than the vast expanse of ether ; (the Hamsa that stands firmly established as the peerless non-dual Paramātman, though by himself devoid of all differentiation involved in the fifteen states commencing from the Jāgrat-jagrat and ending with the Turya-svāpa and the forty-five different forms of sentience, commencing from the Viśva-viśva and ending with the Avikalpānujñāikarasa, through denying altogether the existence of things apart from himself, verily swirls in the wheel of worldly existence) by thinking that the Jīvātman is different from the Paramātman that impels (very much like looking upon the ether of the pot as different from the vast expanse of ether) ; (the Hamsa revolves in the wheel of worldly existence as borne out by the Śrutis, "He who resorts to some other deity, stands apart from me ; I am likewise apart from him", "He who only sees differences innumerable in this existence, attains death from the god of death," and "He makes a split in the very core ; hence there will be occasion for fear in his case") ; when the Jīvātman is blessed by the Īśvara [by being reunited with the Paramātman on the testimony of the Śrutis, "That (Tat) (the Brahman) thou (Tvam, the Jīvātman) art (asi)" "I (the Jīvātman) am the Brahman"], then (through such identity of the Jīvātman with the Paramātman there results the complete eradication of ignorance, and with the dawning of the perfect realization of the Ātman) there results the immortal state (Kaivalya, the remaining alone as the

Brahman that does not brooke either the differentiation between the Jīvātman and the Paramātman or the establishment of identity between them both) he attains. This entity (which has no counterpart) is verily the most exalted and has been demonstrated as the transcendent Brahman (which remains as the result of the total denial of all things apart from the Brahman so as to get rid of the delusion relating to the existence of things apart from the Brahman, by all the one hundred and eight Upaniṣads, commencing from the Īśāvāsyā and ending with the Muktikā). Having realized in that (non-differentiated entity, known as the Brahman because of its stupendous size and importance, and which is of the import of the Praṇava) the substratum wherein revolve the triads (*vis.*, the three Mātrās out of the four gross and subtle quarters of the Omkāra, *vis.*, "Akāra", "Ukāra", "Makāra" and the changeless and immeasurable Ardhamātrā, the three Guṇas out of the four states, *vis.*, the preponderance of Sattva, Rajas, Tamas and the equipoise of these properties known as Prakṛti, the groups of three that go to make up the four times fifteen bases of misconception, commencing from the Jāgrat-jāgrat and ending with the Avikalpānujñāikarasa, taken individually, collectively and bothwise, as well as every other group of three, such as the three worlds, the three fires, the three Mūrtis and so on), the Turya-turya, the Brahmapraṇava which establishes itself as the imperishable (causing the dissolution of all perceptions apart from itself which are perishable and which, though

originally considered as the prop of all things apart from itself, proves, on closer scrutiny, to be the propless residuum that is no prop of others when the existence of all such things is completely denied); in this substratum of the transcendent Brahman knowers of the Vedas (Brahman), intent on attaining their beatitude, seek final repose by becoming one with it after becoming Yonimuktas (that is those who are released from the delusion as to the existence or otherwise of the Brahman, the ultimate source of all phenomenal existence constituting the Avidyā-quarter of the Brahman). (6-7)

THE ENTIRE UNIVERSE OF THE CHARACTER OF A SUPERIMPOSITION (ADHYASTATVA)

The Īśa props up (in the form of the forty-five perceptions commencing from the Jāgrat-jāgrat) this universe which is (only hypothetically existent, being made up of whatever is apart from the changeless Turya-turya Brahman and is as such) perishable, conjoint with the imperishable (Brahman in the relation of effect and cause and constituting phenomenal existence, comprised in the four times fifteen perceptions commencing from the Jāgrat-jāgrat which ceases to be perishable the moment the realization of its real character is accomplished and becomes manifest as the highest, imperishable truth of the Brahman) and also whatever is manifest and modelled out of the Avyakta or unmanifest primordial matter; (the same Īśa in the form of) the Jivātman is apparently powerless (to

accomplish or give up any thing being enshrouded in ignorance of the subtle type in the form of the inner senses and is regarded to be so because of the delusion of the form, "I am powerless," that has overtaken him) owing to his having assumed the duties of the doer and the enjoyer of actions (bhokṭṛbhāva). On coming to realize the radiant lord (the Brahman, through mature wisdom attained from a mind thoroughly purified by complete renunciation and intense study, through the grace of Īśvara, the supreme Guru, propitiated by the sacrifice of the fruit of righteous conduct and religious observances, accumulated through countless crores of incarnations) simultaneously with such realization, this Īśa of the form of the Jīva is released from all bonds (of the form of the thousand and one delusions of the mind as to the existence or otherwise of things apart from the Brahman, with the parching of the seed of the mind and the destruction of the hosts of Vāsanās that enslave him). There are two unborn entities (created by the mind of one ignorant of the real nature of the Brahman); the one is the jñā or omniscient Īśa (standing in the relation of an object), and the other is the ajñā or ignorant Jīva (possessed of a little knowledge and standing in the relation of the reflected image of the object); (both of them, viz., the omnipotent Īśa and the powerless Jīva are subject to the Upādhi of Māyā and Avidyā respectively); the former is Īśa or the supreme controller (has no Āvaraṇa or veil obstructing his power of control as Māyā, his so-called Upādhi, does not really exist), and the latter

is Anīśa or subject to control (directed by its Upādhi, *vis.*, the ignorance of the Ātman and its concomitants). There is also she, the one originless (Māyā that brings on misery of all kinds unto one who is ignorant of the Ātman, the Prakṛti that has no origin at any time whatsoever and therefore really non-existent from the point of view of the highest truth that stands in the relation of a mirror unto the Jīva, the reflected image of the Īśa) that is verily superimposed as the bestower of objects of pleasure on the Jīvātman, the enjoyer of pleasure. Even so is the Ātman endless (as the substratum of the Universe which is all the creature of mere fancy for the reason that, though the idea of finiteness is limited, its substratum, *vis.*, the Ātman, is infinite, having neither beginning nor middle nor end). This Ātman is of the form of the universe (as he is the prop of the fancy of the universe, giving rise to the flashing of the fancy of phenomenal existence) and is actionless (standing unaffected by such fancy at all); for the reason that it (the supreme sentience of the Ātman) is actionless, it comes to realize that the three entities (*vis.*, the Īśvara that stands in the relation of the object, the Jīva that stands in the relation of the reflected image and the Prakṛti that stands in the relation of the mirror) are, with the dawning of perfect knowledge, identical with and not apart from the peerless Brahman and simultaneously with it the knower (of such identity) becomes the Brahman alone. Phenomenal existence which is believed to be the Pradhāna or pre-eminent (existence

apart from the Brahman, as long as ignorance of the Ātman prevails) melts away (and becomes non-existent with the dawning of mature wisdom). What is considered by the work-a-day world as the amṛta or immortal and akṣara or imperishable phenomenal existence, in the absence of superior wisdom, proves after all to be a mere super-imposition on closer scrutiny. Its substratum, that is the immortal and imperishable Hara (that completely obliterates the aspects of perishability and mortality applied to phenomenal existence when it is differentiated from the imperishable Brahman, the noumenal existence), exercises supreme control over the perishable Prakṛti and the powerless Jīva (which stand in the relation of the mirror and the reflected image of himself, himself remaining as the peerless, non-dual supreme sentience alone). This radiant (deva) Hara (the Paramātmān) is one alone (being of the form of the supreme sentience that is non-dual and not subject to differentiation). By meditating exclusively on that (glorious radiance of the Paramātmān that remains as the substratum of the supreme sentience alone, unaffected by the delusion as to the existence or non-existence of the perishable phenomenal world and its concomitants), by attaining communion with him (in the attitude, "What remains as the supreme sentience alone, that am I," by becoming identical with him through Nirvikalpa Samādhi, with the one-pointed mind exclusively turned towards him in the attitude, "The Paramātmān attained through the denial of all perishable existence, that is apart from the Brahman, is

substantially the same as the peerless Brahman alone") and through the resultant knowledge of the supreme truth, there will be the ultimate riddance once again from the illusion regarding the universe (which does not really exist apart from the Brahman). On the realization (by the sage who, during his previous stage of ignorance of the Brahman, appeared to be bound by the delusion as to the existence of something apart from the Brahman, that what has so far been spoken of as the radiant Ātman is no other than himself) there will be the destruction (through burning in the fire of knowledge) of all bonds (of the form of delusion as to the existence of something apart from the Brahman). [Along with that, there will be the destruction of all passion, hatred and the like which form the root-causes of such bonds. Thereafter, all actions and observances, prescribed and prohibited, as well as their causes (*viz.*, the desires out of which they spring), Apūrva observances, with consequences remote and unforeseen (such as the attainment of Svarga and the like), all such and other forms of weariness to the flesh, arising from the belief in things apart from the Brahman, become completely burnt up in the fire of perfect knowledge]. With the wearing off of these miseries (Kleśas) of the flesh, there is brought about the total annihilation of the scope for reincarnation and death (due to the obliteration of their cause, *viz.*, the ignorance of the Brahman). By exclusively meditating on the truth that, through the realization by the seeker of the Brahman, there remains the

Brahman alone, the knower of the Brahman becomes one with the Brahman alone. When the differentiation between the Brahman and the body (that represents all things apart from the Brahman) meets with annihilation, the knower attains the third type of overlordship of the entire universe, regarded as identical with Kaivalya (of the form of remaining as the Brahman alone, attainable only through perfect knowledge, in preference to the attainment of the other two, *viz.*, overlordship over the Candraloka and the Brahmalo-ka, characterized respectively as giving rise to re-incarnations and the cessation altogether of the same, attainable through the two other paths of Dhūma or sacrificial rituals and Arcis or radiance), in consequence whereof the knower becomes blessed by attaining the inmost desire of his heart (*viz.*, Kaivalya). (8-11)

NOTHING WORTHY OF BEING KNOWN APART FROM BRAHMAN

This (the Brahman alone that has so far been spoken of) should be known as the Ātman (there being nothing to be sought after apart from it). This is eternal alone (it being the infinite existence), standing as the Ātman alone. Beyond that (peerless Brahman) there is verily nothing worthy of being known. Having understood (from the point of view of differentiation) the Jīva as the enjoyer (*bhoktā*), the world of phenomena as the object of enjoyment (*bhogyā*) and the *Ivara* as the prompter (*preritā*), and conceiving of

all (of the form of) the three kinds (aforesaid) as this Brahman, one becomes blessed. Even as the form of fire is not seen when it is inherent in its source (the Araṇi wood), and on that account the loss of its characteristic marks cannot be predicated (as, when the wood is churned, there appears the fire with its full characteristic marks); and it (the fire) should be admitted as having (Araṇi) wood as its source once again (although one would hesitate to admit it before churning); even so, in the body (which is a conglomerate of organs with diverse functions and which stands in the place of the Araṇi) the manifestation as well as the symbolic presence of the Ātma-tattva is grasped by the wise (through practising the Vidyā of the identity of the Brahman with the Ātman) by resorting to the application of the means known as the Praṇava. (What was, prior to the dawning of perfect knowledge, a mere group of organs of the form of ignorance adversely affecting the manifestation of the Ātman, becomes the Brahman alone after the dawning of superior wisdom). (12, 13)

DHYĀNA, THE MEANS OF ACQUIRING PERFECT KNOWLEDGE

Making the body the nether Araṇi-chip (wherein the Ātman might manifest itself as fire) and the Praṇava (of sixteen Mātrās) the upper Araṇi-chip, and practising the churning of the form of Dhyāna (through applying the one-pointed mind to the conception that

the Brahman, the non-differentiated supreme sentience of the Turya-turya, is attained through the negation of the differentiated forms of sentience, commencing from the Jāgrat-jāgrat and ending with the Avikalpānujñai-karasa, that form the bases of rejection of the superimpositions, individually, collectively and bothwise, identical with the fifteen Mātrās of the Praṇava, commencing from the stage of the Virāj, of the gross form of "Akāra", having its seat in the Mūlādhāra, and ending with the stage of the Paśyanti having its seat in the Viśuddhi of the throat), the knower should behold the radiant (self-manifest supreme sentience of the Turya-turya as what remains as the Brahman alone and directly realize the Brahmatattva that lies secreted as long as the seeker is ignorant of its existence but which he comes to realize as his own the moment he becomes aware of its existence) like one who comes by a hidden treasure (buried by his forefathers, which lay hidden as long as he was unaware of it and was attained the moment he came to know of it). Even as the oil pervading the entire mass of the sesamum-seeds (is not perceptible to the naked eye but manifests itself when crushed in an oil-mill), even as the butter that pervades unseen the entire mass of curds (that is compared with the Saguna Brahman, possessed of attributes, manifests itself out of the curds by churning and, when clarified by being heated over an oven, it ceases to be butter and becomes pure, fragrant ghee, that is cited as an instance to illustrate the manifestation of the attributeless,

non-differentiated Brahman), even as water manifests itself by digging in a dry water-course (and serves its various purposes thereafter), even as fire abiding in chips of Arāṇi-wood (manifests itself when those chips, which form its source, are churned one against the other) even so, this Ātman (that is the ore which yields the shining metal of non-differentiated sentience) is grasped by the Ātman (the Buddhi-tattva, placed in the randhra of the heart and made to manifest itself through the intense study of the Vedas carried on with the grace of the Guru). He beholds the Ātman who has recourse to the cultivation of Satya or truthfulness [through the practice of the ten Yamas (means of developing self-control)] and of Tapas or austere penance (through restraining the inner and outer senses, and making use of the perfect knowledge attained through the purity of the mind, resulting from leading a truthful and austere life). He beholds the Ātman pervading the entire world of phenomena (comprising the ignorance-quarter of the Brahman and its concomitants) as the ghee placed in milk (as the most essential content and pervading the entire mass thereof), as (the Brahman that is) the root-cause of the lore of the Ātman and of all forms of austerities having a bearing thereon. That Brahman (which is non-dual and attainable exclusively through the Upaniṣads, standing in need of no other testimony) manifests itself as the import of the Upaniṣads (generating unsurpassed bliss); that Brahman manifests itself as the import of the Upaniṣads.

CHAPTER II

PRAYER UNTO PARAMESVARA AT THE
COMMENCEMENT OF SAMĀDHI

"At the time of commencing Samādhi, foremost of all, Savitr (the Paramesvara having his seat in the solar region and endowed with the function of creating the world of beings), after bringing his one-pointed mind to bear on his own Ātman with a view to attaining the highest truth of the Ātman and also his intellect (and other organs of perception thereon, after withdrawing them from their demoniacal proclivities likely to impede him from the attainment of samādhi so as to facilitate the mind in its rhythmic functionings in the direction of the actual perception of the Ātman), on his attaining the firm conviction of the form, "I alone am the radiance of the Brahman of the form of fire (the sun and other luminous bodies of a similar type)," bore his radiance away from the earth (representing the multitudes of phenomena of the five gross elements and the variants evolved therefrom, that it might manifest itself as the innermost Ātman that is apart from the multitudes of organs and their functions). So long as the authority of Savitr lasts, with our collected minds rivetted one-pointedly on the innermost Ātman (non-differentiated from Savitr, and possessed of the means such as tranquillity, self-control and the like), may we (with the grace of Savitr) put forth all effort in the direction of meditation so as to attain Svarga (and with our powers enhanced

by means such as the study of the Vedānta, acquire knowledge which leads to the enjoyment ultimately of the non-differentiated bliss of the Paramātmā augmented further by the strength attained through the grace of the Savitṛ propitiated by our prayers). In the case of the seeker as well as the knower, that effects a conjunction with the one-pointed mind to attain the gods Brahmā, Indra and others and reach (the state of unsurpassed bliss, characteristic of) the radiant celestial regions, and that causes with the purity of his mind the non-dual, superabundant radiance of supreme sentience to manifest itself, the Savitṛ (of the form of the Brahman non-differentiated from the innermost Ātman) will manifest itself of its own accord [in the attitude, "I (the innermost Ātman) am the Brahman," favourably disposed entirely towards him and merging itself with his innermost Ātman]. Brāhmaṇas that are knowers of the Brahman apply their minds in the direction of that accomplished Vipra (the Brahman that is full in point of place) that is superabundant (in point of time and substance) and of the form of pure sentience alone (with a view to having the direct perception of the self-manifest Brahman); not only that, they withdraw even their organs of perception (from their respective spheres of action, *viz.*, sound, touch and the like) and project them (in the direction of and dedicate themselves unto the Ātman lest they should impede such direct perception). That one absolute Īśa (the impartial witness of all functionings of the mind and the intellect, including the outer and the inner senses, as

well as the cessation of such functionings, that does not differentiate between what is of his class and what is not of his, that passively witnesses all apprehensions and is peerless) alone regulates all actions and observances meant for the purification of the inner senses (hotrāḥ). The self-same Īśa that is omniscient, along with the Jivātman, has recourse to the practice of the means whereby there could be liberation for the Jīva from the thralldom of worldly existence (Vayunāvit). In the manner aforesaid should the exalted type of prayer (pariṣṭuti) in glorification of the radiant Savitr (the Īśvara-tattva having his seat in the solar region, the generator of all things apart from the Brahman) be made. I effect the union, through salutation (establishing thorough identity between the Brahman and the innermost Ātman in the manner adopted by ancient knowers in times of yore through the supplication of all their organs, internal and external), between you both (O Speech and Mind, and keep you absorbed in samādhi in the innermost Ātman). May this prayer of mine (the seeker, in glorification of the Īśvara) go in various directions coursing along the path of the wise. May all the worlds and the sons of the immortal Brahman (Hiraṇyagarbha and others) hear this prayer of mine (consisting of five stanzas), firmly established in their exalted seats. (1-5)

IMPARTING OF INSTRUCTION RELATING TO YOGA ALONG WITH ITS SUBDIVISIONS

Wherein (in the Mūlādhāra, the region of fire that is triangular in shape) fire is thrown into a state of

agitation, wherein the vital air is restrained (above the Suṣumnā, along with the flame of fire as tiny as the fibre of the lotus-stalk), wherein the Moon (the regions of the sun and the moon meditated upon at the time of the Pralaya) flows down (as nectar in the Dvādasānta; in the Suṣumnā nectar is conceived as flowing from the Mūlādhāra), there (in the Suṣumnā reaching the Mūlādhāra) is generated the mind (having as its objective and encompassing within its range the quest of all meditation and the import of the Praṇava *viś.*, the Turya-turya). The accomplished Yogin should propitiate the Brahman that had its seat originally in the Mūlādhāra with the Savitr (the sun of the Deluge) and with the nectar flowing from the lunar region into the Suṣumnā. Do thou make thy Yoni or sacrificial pit for holding the fire in the Mūlādhāra (as the fittest place for conducting the worship of the Brahman). By thy adopting this course, the Brahman (that is established in the Mūlādhāra and propitiated to the fullest extent by the nectar flowing into the Suṣumnā from the region of the moon that is melted by the intense heat of the diluvian sun) will not take much time in bestowing the fruit of thy meditation on thee. The knower of the real nature of the Brahman that is identical with the Praṇava, after keeping his body erect, by holding the three parts (*viś.*, the chest, the neck and the head) in an upright posture, placing all the organs of perception and action along with the mind in his heart (by keeping them well under control, and casting his glances at the Jāgrat-jāgrat and other forms presenting themselves before his mind's eye),

should cross all the (fifteen) formidable streams (of the Jāgrat-jāgrat and others, stretching right across his path, individually and collectively) with the ferry-boat of the Brahman (Prapava). After restraining the vital air thoroughly (in the Mūlādhāra and other seats, along with the mind), with his food and recreations well-regulated, he should, when the Prāṇa (vital air) has attained rarefaction (in the thrice fifteen places such as the Mūlādhāra and others to which it has had access), gradually expire it (after performing Kevala-kumbhaka therewith through one or other of the two nostrils, known as the Iḍā and the Piṅgalā; and again filling the vital air through that nostril through which it was expired, holding it in Kumbhaka for a while, should again expel it; and, in this manner, he should repeat the practice till he is confirmed in the practice of Kevala-kumbhaka by slow degrees). The knower should, with great circumspection, hold the vital air and the mind under complete control, even as a skilled charioteer would his chariot yoked to restive horses. One should practice Yoga over a level stretch of ground, which is clean, devoid of pebbles, fire, gravel, noise, lakes and other sources of distraction, which is quite agreeable to the mind and protected from glares (such as of fire and the sun) causing pain to the eyes, and in a sequestered cavern sheltered from exposure to blasts of wind. (6-10)

SYMPTOMS OF SUCCESSFUL ACCOMPLISHMENT OF YOGA

At first the mind of the Yogin assumes the aspect of a mist, then of smoke, the sun, fire and wind, and

later of the fire-fly, lightning, a piece of crystal, and the moon. Forms like these, experienced by the mind of the Yogin in the course of the practice of Yoga and occurring in the order mentioned above, are premonitory symptoms of the manifestation of the Brahman. When, by projecting the powers attained by the mind through one-pointed concentration on the five elements, earth, water, fire, air and ether (which have portions of the body, from the feet on to the head, as their respective regions, and making Upāsanā on them and their presiding deities, Viṣṇu and others) they are roused (and brought under control by assuming the attitude, "I am the earth-element, having Viṣṇu as its presiding deity," and getting thoroughly identified with them), the body of the Yogin (which is of the character of the five elements) is in consequence turned in the direction of attaining Yogic powers; unto such a Yogin, who has attained mastery over the body through the fire of Dhyāna, that is Yoga, there is no disease, no dotage, no death at all. They say that the first fruits of the successful accomplishment of Yoga are agility of limb, immunity from disease, a thorough spirit of detachment, a prepossessing complexion, a sweet voice, an agreeable odour and lessened passing of urine and faeces. (11-13)

MUKHYA-YOGA AND THE FRUITS THEREOF

Even as a reflecting medium (such as a mirror in a tarnished state), when burnished with some polishing material, shines brightly, rid of the tarnish

(and reflects objects more effectively) even so, the embodied more-exalted knower of the Brahman, after having the direct vision of the Ātmatattva (attained through the denial of all things apart from it, and actually realized as the Ātman alone) and thereby becoming rid of the misery of the delusion (caused by the belief in the existence of things other than the Ātman, through the perception of the one, absolute entity, *vis.*, the Ātman that is pure sentience alone) becomes really blessed, having attained the state of oneness alone. When (through the study of the Vedas and the instructions imparted through the grace of the Guru and such other means) the practitioner realizes the Brahmatattva (that is connoted by the term, "Tat", of the sacred text, "Tat tvam asi") by means of the Ātmatattva (that is connoted by the term, "Tvam," of the same text) which resembles a lamp [in that the innermost Ātman, standing in the position of a lamp as the witness alone, reveals the objects, such as the body, the inner and the outer senses, their functionings as well as the absence of functionings that are apart from it; even as the lamp reveals all objects surrounding it, such as the pot and the like, the identification of the Ātmatattva with the Brahmatattva is established through the possession of the requisite qualifications, such as tranquillity, self-control and the like, and the assumption of the attitude, "I (the innermost Ātman) am the Brahman," and, in consequence, the ignorance of the Ātman meets with its dissolution; then with the cessation of the misconceptions relating

to the identity or differentiation between the innermost Ātman and the transcendent Brahman, there remains the residual substratum of the Brahman alone, firmly established as the supreme truth]. Having thus realized the radiant Brahman that is unborn, firmly established (dhruva) as the peerless existence alone, free from the contamination of all the Tattvas (the so-called eternal verities which exist only in the imagination of persons ignorant of the real nature of the Brahman which is devoid of all verities that are but inconstant and subject to change, from the point of view of the supreme truth) and stands established as Viśuddha or pure sentience (remaining as the Brahman alone without a counterpart), simultaneously with such realization the knower becomes rid of all bonds. Verily this Paramātman (spoken of as the Brahman of pure sentience and the peerless existence in the preceding Mantra), that is the peerless radiance pervading all the points of the compass, was (the Hiraṇyagarbhātman) generated foremost of all at the beginning of the Kalpa (pūrvah). The same (Hiraṇyagarbha) stands established (as the Virāḍātman) in the womb (of the macrocosm, immanent in the interior of all. He (Hiraṇyagarbha that was generated with the Upādhi of creating the totality of gross and subtle creatures) alone became (jātaḥ) the (Jīvātman the main prop of all created beings in their individual aspect). He alone is the main prop of beings that are yet to be created (janiṣyamāṇaḥ). He alone stands established with his face turned towards the interior of everything that may

be described as having a birth (pratyāñjanēḥ), nay, with his face turned towards the interior of all (creatures, animate and inanimate, as the innermost Ātman immanent in all). Salutation, salutation unto that radiant (self-manifest entity, the Paramātman) who himself entered fire (as the Hiranyagarbhātmā, and through that, the mind, having pervaded the five subtle elements in their non-quintuplicated state, very much like the moon reflected on a sheet of water, and the ether delimited by the pot containing it), who entered the waters (as the Virāḍātmā, the prop of the quintuplicated gross elements), who entered in the form of Indra and other gods, presiding over the inner and outer senses and the vital airs, all those (individual, gross and subtle forms) that constitute the Universe (himself remaining of the form of infinite sentience and bliss), and who entered likewise all herbs and trees of the forest. (14-17)

CHAPTER III

PARAMĀTMAN, THE PRIME CAUSE OF ALL THROUGH HIS OWN MĀYĀ

The Paramātman spoken of above, who is the one (absolute, non-dual support of all the phenomenal worlds of beings), who is, as it were, the fisherman possessed of a net (cast in the vast ocean of worldly existence, full of the shoals of fish of the jīvas), the arch-juggler that brings to bear (isate) the īśanis or illusory powers begotten of his Māyā (on all the diverse beings inhabiting

such worlds by assuming diverse forms identical with those of the beings captivated by his spell, directs the entire phenomenal world with his illusory powers, and not with his real form, for the reason that he is non-dual and peerless). Likewise he directs all the worlds (the terrestrial, mid-etherial, and celestial, or the fourteen worlds, consisting of the seven upper ones, Bhūr and others, and the seven nether ones, Atala and others, as well as their denizens) with his magic powers. The self-same Paramātmān, who is the one (absolute, peerless existence) at the time of the udbhava or creation (being the prime, efficient cause of the world of beings, which is apart from him), remains so at the time of the sambhava or occurrence of the Mahā-pralaya (when all phenomenal existence attains its dissolution in its prime efficient cause, the Brahman alone, and thereby is established the identity of the effects with their cause which is by itself originless and came to be out of itself). Those (more-exalted knowers of the Brahman) that realize the truth (that, with the vanishing of the relationship of effect and cause due to differentiation alone and the consequent establishment of identity between the Paramātmān and all things apart from him, there remains the Paramātmān as the Brahman alone, become the most exalted knowers of the Brahman and for the reason that the most exalted realization of the Brahman is the merging with the Brahman alone) attain the immortality of Videha-kaivalya (incorporeal aloneness). Rudra (the Paramātmān that drives away the disease of the delusion relating

to the existence or otherwise of things apart from himself) is verily the one, absolute entity (ekah). Hence the ignorance-quarter of the Brahman and all its concomitants do not stand in need of a second (dvitīya), he being peerless and non-dual. He (Rudra) who directs all these) forms of phenomenal existence that are the concomitants of the ignorance-quarter of Rudra) with his illusory powers, stands firmly established with his face turned towards the interior of all phenomena (described as having had their origin from him). Having, at the time of the creation, brought into being all the worlds (by bestowing on them the Upādhi of existence which, however, is really the attribute of the Brahman identical with the Paramātmān), being the protector of those worlds (during the entire period of their existence by bestowing on them all forms of happiness contributing to their well-being), withdraws them all unto himself at the time of their final dissolution (and remains as the Brahman alone, with the vanishing of all misconceptions due to ignorance and its concomitants on the part of the knower). Rudra, the Paramātmān (due to the superimposition of the gross experiences of the ignorance-quarter of the Brahman), assumes the form of the Virāḍātmān, possessed of the eyes of all beings (from Brahmā down to the tiniest organism) as his own eyes, the faces of all beings of the universe as his own face, the pairs of arms of all beings of the universe for his arms, and the pairs of feet of all the beings of the universe for his feet. He (the Paramātmān, Rudra) brings together (all beings,

human and others) with his two arms ; encompasses them all with his feet and, though remaining ostensibly as the one (absolute, efficient cause of the normal functionings of the inner and outer senses of all beings) creates heaven and earth (in reality, having thrown into the background all things apart from himself, like the vast expanse of the ocean in all its sublimity). (1-3)

PRAYER SEEKING THE GRACE OF ĪŚVARA, THE SUPREME LORD

May Rudra, the great ṛṣi or seer possessed of limitless omniscience, who is the exalted seat of final repose (prabhava) and the supreme source of (Agni and other) gods, who is the superabundant Vis'va (of the form of unsurpassed bliss, embracing all beings), who generated Hiranyagarbha (the creator who thoroughly identifies himself with all his creatures with all his heart) before the creation of the phenomenal world, conjoin us with the auspicious frame of mind (tending towards reaching the auspicious goal of the Brahman, by endowing us with the requisite qualifications that we might attain ultimately that self-same state through His grace). O Rudra, pray, do manifest unto all seekers thy matchlessly pure form (that has been so highly glorified by hosts of s'rutis and smṛtis alike, that is possessed of the powers of non-sentient action, knowledge and gratification of desires at will, that is the indivisible, unsurpassed bliss), that does not disclose any blemish being full of grace (and ever blooming) ; O Lord, that promotest the

well-being of all thy devotees seated in thy mountain-abode of Kailāsa (giriśanta), do thou manifest thyself with thy most auspicious form (śantamayā). O Lord of the mountain-home that affordest protection to the world by promoting their well-being (giritra), that holdest in thy hand the reputed arrow in token of thy skill to destroy the entire phenomenal existence (in thy capacity as destroyer) when the hour for discharging the arrow (astave) arrives, do thou (deign to destroy whatever is apart from thyself and) confer on me the flawlessly pure form (śivām) that is thine. Pray do not deal harshly with any person (that has attained perfect knowledge of the Śivatattva) and the world (of beings that are qualifying themselves for the attainment of such knowledge through cultivating tranquillity and other requisite means). (Till I attain thy state, through the acquisition of perfect knowledge, pray, do not lay violent hands on the requisite means I may have to adopt therefor). (4-6)

FRUIT OF THE KNOWLEDGE OF THE NON-DIFFERENTIATED BRAHMAN ALONE

Thereafter (after the attainment of the grace of the radiant lord, Rudra) is the transcendent Brahman which is ever full (transcending in its superabundant presence, everything, everywhere, and to an extraordinary degree), formless (having no body of its own) and (being conjoint in its immanence with all things apart from itself is non-differentiated in its

native state) safely secreted in the interior of all beings (from Brahmā, the Creator, down to the tiniest organism, even as fire present in its subtle state in a mass of red-hot iron), the one absolute entity which brings within its embrace (and overlaps the interior and exterior of) the entire universe (even as the illusory form of the lion stands established in the illusory forms of elephants and the like, embracing and overlapping them, in a bank of clouds, even as the illusory waters of the mirage and the silver of the mother of pearls stand established in the desert and the pearl-oyster, overlapping them with their illusory appearance). Having realized the Īśa (the Paramātmā spoken of above, in his real character, bereft of all Upādhis, as the peerless Brahman alone, simultaneously with such realization), the exalted knowers of the Brahman (become the Brahman alone and) attain immortality (Kaivalya or the state of incorporeal aloneness). I know this most exalted Puruṣa that manifests himself in all his fullness (after eclipsing the Avidyā-quarter of the Brahman with all its concomitant as the non-dual entity), that is of the radiance of the Sun (in that it is the self-manifest supreme sentience), that transcends the darkness (of the ignorance of the Paramātmā, established as the self-manifest radiance on the other side of such darkness as a result of the total denial and the consequent vanishing of the darkness of ignorance giving rise to the delusion relating to the existence or otherwise of things apart from the Paramātmā identical with the Brahman). On knowing

the Paramātmān to be of such a nature, the knower attains the state that transcends the mortality (of ignorance by becoming the Brahman alone, simultaneously with such realization). There is no other path (than the attainment of perfect knowledge) that would enable the seeker to go beyond worldly existence. That (svārāj) beyond which (Puruṣa, that non-differentiated supreme sentience) there is nought else (that transcends in point of superiority or inferiority, as every thing apart from that Puruṣa has been vitiated as being altogether non-existent), from whom there is nothing different, than whom there is nothing subtler (nor the subtlest) anywhere, nothing older in point of age (the very idea of time in relation to whom being after all a mere matter of conjecture), stands firmly established as one alone (without a second) in the radiant region of his own glory, changeless like a tree (standing stark-still in a windless spot). The whole universe is filled with that (changeless, peerless) Puruṣa (the Paramātmān, Rudra, that is identical with the Brahman and devoid of the triad of differences, *vis.*, the knower, the act of knowing and what is known, the seer, the act of seeing and what is seen and so on). For the reason that the only means of attaining Kaivalya is through the realization of the Brahman alone, the Brahman unto which there is nothing superior is formless and devoid of the disease of ignorance. Those that know this (*vis.*, that the Brahman that could be realized through the total denial of everything apart from it is the Paramātmān alone) attain the immortality

(of the Brahman), while all others verily attain misery alone (as they could not enjoy the bliss of Kaivalya by sticking to their own views). (Hence it follows that Kaivalya could be attained through perfect knowledge alone). (7-10)

MEANS OF ATTAINING THE KNOWLEDGE OF THE NON-DIFFERENTIATED BRAHMAN

That reputed omnipotent overlord (the Paramātmā, Śiva) is possessed of the faces, heads, necks and other limbs of all beings (he having created the ignorance-quarter of the Brahman, forming part of himself, and the multitudes of its concomitants, and identified himself with the limbs of all creatures of his in the character of the Viśva, the Virāj, the Oṭṭ and other gross forms of theirs in the waking state, both individually and collectively); likewise, he has as his abode the Līṅga-sarīra manifest in the recess of the heart of all beings (from Brahmā, the creator, down to the tiniest organism in the character of the Taijasa, Sūtra, the Anujñātṛ and other subtle forms forming the substrata of the multitudes of concomitants of the ignorance-quarter of the Brahman, individually and collectively, in the dreaming state); similarly he is all-pervading (being of the character of the Prājña, the Bija, the Anujñāikarasa and other forms of sentience, pervading the entire ignorance-quarter of the Brahman and its concomitants, individually and collectively, in the sleeping state); (as the

Īśvara controlling the entire phenomenal existence, that omnipotent entity, possessed of the six qualities of supremacy, viz., omnipotence, valour, fame, affluence, knowledge and detachment) he pervades the entire phenomenal existence (immanent in the interior and overlapping the exterior of all things, at all places, and in all states and durations) and becomes the auspicious (Śiva, the supreme controller of the universe, established firmly as the all-pervading sentience of the Turya-turya, having thrown into the background all that is inauspicious, which form the first three divisions of the ignorance-quarter of the Brahman and the multitudes of its concomitants, after assuming the character of the Avikalpāvikalpa, the changeless sentience without change of the Turya-turya; or the auspicious Śiva, accomplished through the total denial of all inauspicious things apart from the Brahman and of the character of the ignorance-quarter of the Paramātmā alone prevails). This great overlord (not affected by time, place or substance), the supreme controller of the universe, the reputed Puruṣa (the Parameśvara) is verily the originator of the plan of Sattva or rhythmic existence [by causing all faithful devotees of his to resort to him, seeking his grace through upright and austere conduct, Upāsana (worshipping him as their only resort), Anāṅga-yoga (remaining in a state of ecstatic trance with their one-pointed mind rivetted on to him) and other means, and by entrenching himself in their hearts as their innermost Ātman to purify

their minds by way of preparing them to attain that perfect knowledge whereby they could attain Kaivalya (aloneness with him) and later place themselves within the range of the Brahman that is non-differentiated from their innermost Ātman ; and, last of all, utilize their perfect knowledge to attain final beatitude of the form of remaining as the peerless Brahman alone wherein there is really no scope for the recurrence of the delusion as to the identity or otherwise between the innermost Ātman and the Parabrahman, Śiva]. It is this Īśāna, the undiminishing radiance of the form of supreme sentience, that bestows on his faithful devotees this extremely flawless state of śānti or tranquillity (which falls within the range of only such knowers of the Paramātmā as have washed off the dirt of the delusion relating to the existence of things apart from him that is identical with the Brahman). The Puruṣa, that is of the size of the thumb (which is of the size of the heart wherein the innermost Ātman apparently has his seat), that (superabundant in size) is the Antarātmā immanent in all beings (the all-pervading supreme sentience), is ever established (as the innermost Ātman) in the hearts of all beings (bestowing on them all the sense of bliss resulting from the functioning of the Sūkṣma-sarīra or subtle body known as the heart) and that manifests itself through the intellect placed in the heart and the mind (full of determination and the like ; or, that is made manifest through the mind of the character of knowledge, discriminative knowledge

and perfect knowledge, which rejects all perceptions apart from the Ātman with the precept of the form of "Not this, not this is the non-determinate Brahman"). Those that know this (non-determinate Brahman as the Ātman alone) become immortal (they having already attained the form of the eternal and immutable noumenal existence). (11-13)

THE ALL-PERVADING CHARACTER OF ĪṢVARA

The Puruṣa (that is abundantly full) is possessed of thousands of heads (being the aggregate of all the Jīvas), is possessed of thousands of eyes (and other organs of perception) and thousands of feet (and other organs of action for a similar reason). He (Puruṣa, the reputed Īṣvara, stood firmly established in his own glory), having overlapped the entire world (of beings, animate and inanimate) on all sides (both from within and from without), transcended them all to the extent of ten digit-lengths (beyond the limitless space occupied by them). What has been existent in the past (what is existent at present) and what is yet to be brought into existence hereafter, all this entire phenomenal existence is the Puruṣa alone (whatever else existing apart from the Brahman as the product of fancy being Māyā alone, the creature of the Puruṣa, the prime cause of all generic and specific existence is therefore the Puruṣa alone). Further this Puruṣa-tattva (the Paramesvara, the supreme controller of all that is perishable and

non-existent apart from himself), being himself the omnipotent overlord of immortality, surpasses the food (that he has created for himself in the form of all perishable existence apart from himself, which is consumed by the fire of perfect knowledge, by remaining as the immortal substratum of them all that constitute phenomenal existence, by overlooking the substantial difference between himself, the immortal Īśvara, and the phenomenal world which is mortal and whose mainstay he is by endowing them with existence, sustaining and controlling them). (14-15).

THE IMMANENCE OF THE ĪŚVARA IN ALL

That (Brahman) stands firmly established (investing the entire phenomenal world of beings with its own form of infinite existence, pure sentience and unsurpassed bliss), with ears to hear on all sides, with hands (to grasp) and feet (to move about) on all sides, with eyes (to visualize), heads (to receive percepts, cognize, ideate and resolve upon) and faces turned on all sides (to catch perceptions and transmit them to the innermost Ātman, the controlling authority of the entire body, turning them all to his own high purpose). This (Brahman, which is identical with the supreme master of the phenomenal world of beings) Īśāna, the supreme controller of all phenomenal existence, is possessed of all the organs of perception and action, as well as the objects (guṇa) they revel in (which, owing to his overlordship, are but reflections of

his) and is yet devoid of all the organs of perception and action (as well as their functions); that is the last resort (śarapa) of all beings and their suhṛt or friend (that goes to their rescue in the hour of need and is ever intent on doing good to them, remaining all the while as the supreme witness of all). Again He rolls in worldly existence, entering the body (dehi), taking a fancy for it which is, as it were, the city with the nine gates (seven in the head and the other two further down); (then, after going through the various experiences of the waking and other states, and gradually giving them up, out of disgust, he reaches the Turiya state, after destroying the experiences of those states with the fire of knowledge; the Īśāna reaches the Turiya state and becomes the Paramātmān once again). This Paramātmān (Hamsa), possessed of a body (moves outside the body which is the city of nine gates and), moves up and down, as if in sport; this Hamsa has supreme control over the entire world of beings, animate and inanimate. (16-18)

RIDDANCE OF ALL MISERY (SOKA) THROUGH THE DISCOVERY OF THE PARAMĀTMĀN

Possessed neither of hands nor feet, and yet moving about quickly (as the witness of all things known and unknown) and grasping all things (apart from himself unto himself, without making any difference), he (Paramātmān) sees all things, remaining eyeless, and hears though possessed of no ears; (in the

same manner, though not possessed of the other organs of perception and action, he discharges his other functions all the same, as though possessed of them); this reputed Parmātman comprehends whatever has to be comprehended (with the aid of the inner senses, though he has none of them himself, being the omniscient one). (Himself remaining as the omniscient) of him there is no knower. Knowers of the Brahman declare this most ancient (agrya) Puruṣa as the most exalted one (he being devoid of the three-fold differentiation, viz., as between the knower, the act of knowing and what is known, the seer, the act of seeing and what is seen and so on. Or in his case, the three kinds of limitations, viz., place, time and substance, do not operate for the reason that, being the all-pervader, he is not affected by place; being the ultimate cause of all things existing in the past and the present and are yet to exist, he is not affected by time; and also being the All-ātman pervading the interior and exterior of all beings, he is not affected by the limitation of substance). This Paramātman is tinier than the tiniest atom (and subtler than the subtlest ideation); he is mightier than the mightiest (and vaster than the vast expanse of ether and the Mahat-tattva), and is established in the recess (of the intellect) in the heart (of the gross body) of each being (as the innermost Ātman). He who directly perceives, through the grace of the great lord (the great destroyer of all phenomenal existence), him who is devoid of the various kinds of desire (kratu) who is mahimān or of a prodigious form (or, who directly

sees this innermost Ātman as the Parabrahman, that does not brook any differentiation between the innermost Ātman and the transcendent Brahman) and the Supreme Ruler (Īśa), becomes forthwith rid of Śoka or the misery of the delusion as to the existence or otherwise of things apart from the Brahman. I (the seer of this Mantra) know this Puruṣa (described above) as the one devoid of dotage, the most ancient (purāṇa), the Ātman immanent in all (as the supreme director, the Kūṭastha that is eternal and unaffected by the six states, viz., being, birth, growth, development, decay and death) and the all-pervasive because of pervasiveness (vibhūtvā); him, whose allotted task as the Paramesvara, Brahmanāḍins ever declare, is the prevention from coming into existence of the phenomenal world [at the time of the great Pralaya and the Mahāsarga, the great dissolution and the great creation of the world, at the intermediate dissolutions and creations, during sleep and the waking up after sleep and at all intervals between them (or whose originless character and eternal existence expositions of the Brahman declare, him I know]. (19-21).

CHAPTER IV

PRAYER UNTO ĪŚVARA FOR THE ATTAINMENT OF PERFECT KNOWLEDGE

May that God who is eka or one alone (being non-dual) and devoid of name and form (avarṇa), who (of

a class by himself, being non-determinate and divisionless), generates, at the beginning (ādaṁ), various names and forms, carrying various significances, through the operation of the many illusory powers (bahudhā) inherent in him (by analysing all names and forms, at first, from his own point of view and later expounding them to others), who withdraws unto himself the entire universe at the time of the deluge (ante), conjoin us with the requisite auspicious frame of mind wherewith we might attain perfect knowledge of the truth which would ultimately lead us to Kaivalya of the form of remaining as the Paramātmā alone (buddhyā śubhayā). (1)

ENTRY OF ĪŚVARA INTO ALL WORLDLY AFFAIRS THROUGH HIS OWN MĀYĀ

That (Īśvara-tattva) alone establishes itself as fire (carrying offerings unto the gods); that is the sun (that sheds its radiance over the entire phenomenal world); that is the Vāyu or vital air (that supplies vital energy to all beings); that is also the moon (the deity that presides over all herbs and plants); that alone is the Śukra or galaxy of stars (that brighten the firmament); that is the Brahman (the substratum of all); that is the water (over which presides Varuṇa); (all these represent the totality of organs of action and perception over which they exercise their benevolent influence). He alone is Prajāpati (the creator of all the aforesaid and others unsaid). Thou art the female, thou the male; thou

art the lad as well as the lass ; thou art the old man moving about with a stick in hand ; thou art apparently born with faces on all sides (wearing diverse aspects and revealing various turns of mind, all due to the influence of thine own Māyā). Thou art the black beetle ; thou art the green parrot ; thou art the red-eyed cuckoo with its sweet warbling ; thou art the rain-cloud that beareth the lightning in its womb ; thou art the six seasons bearing their fruits unto the world of beings ; thou art the seven oceans of salt and other waters ; thou art beginningless and endless ; thou art (unaffected by space, time, and substance, being) the omnipotent overlord, holding sway over all ; thou art the substratum whence all the worlds came to be (and whither all of them trend for final repose). (In short, having thyself created the various creatures as Upādhis of thine, and entered into their being through thy illusory powers, even like the ether entering the pot and the reflection of the moon entering a sheet of water, though thou appearest to have attained the various distinctive names and forms of thine own creatures, thou art verily the Īśvara alone). (2-4)

ILLUSORY NATURE OF THE DIFFERENCE BETWEEN THE JĪVA AND ĪśA

The one Ajā or really originless and infinite entity (the Jīvātman that is the Kṣetrajñā), seeking gratification of his desire for pleasure, is closely attached to the one Ajā or originless (Mūlaprakṛti that does not really exist at any time whatsoever, being but a

creature of fancy which persists as long as the ignorance of the Brahman prevails, but vanishes the moment the Brahman is realized through perfect knowledge), that is of a red, white and black colour (having attained such a complexion after bringing into existence fire, water and food which are represented to be of those colours; or who is of the character of the three Guṇas, Rajas or mobility, Sattva or rhythm and Tamas or inertia, which are respectively considered to be of a red, white and black colour), that bears (through the blending of the three Guṇas in diverse proportions) a brood of children with forms (differentiated from that of their prime cause that has no form of its own, and) resembling herself (sarūpāḥ) in point of complexion and character (for the reason that the Kṣetrajña, that is the Jīvātman, has no control over himself, being subject to the influence of ignorance over his own self). [Nevertheless, being of the form of pure sentience unattached to phenomenal existence, he enters the five sheaths which are the products of the Prakṛti, very much like the moon entering a sheet of water as a reflection, and identifies himself thoroughly with those sheaths discharging their allotted functions as if they were his own, and remains bound by the influence and subject to the control of the Prakṛti and her brood of progeny]. The other, really originless and infinite, one entity (the Paramātmān, Īśvara) abandons the self-same (Mūlaprakṛti) that has been enjoyed already by another (and lies at the root of all misery arising from the ignorance of the

Brahman, as vomitted food, and burns her up completely with the fire of knowledge of the real nature of the Brahman). [The one, the Jīva, rolls in worldly existence, having lost all control over himself and becomes passionately attached to Māyā and her blandishments of the form of sensual pleasures, while the other, the Īśvara, having spurned her off, stands eternally released from her bonds]. The two mighty kings of birds (the Jīvātman and the Paramātman that are capable of swooping and soaring beautifully on their mighty wings, and are very much like the ether of the pot and the vast expanse of ether respectively), that are sayujā or comrades that are exactly alike (very much like an object and its reflection), that are sakhāyā or described by a common appellation (*viz.*, the Ātman, the Aja and the like that have the same origin and the same form of manifestation, both of them being known as originless and manifesting themselves as the supreme sentience alone, though themselves infinite and imperishable), cling to the same tree (of the perishable body representing phenomenal existence, the one possessed of a little knowledge and the other omniscient, the one subject to control, and the other the supreme controller, the one full of flaws and the other flawlessly pure). Of the two (that are interrelated as effect and cause, the Jīva and the Īśa), the one (*viz.*, the Jīva that identifies itself with the Liṅga śarīra) enjoys various kinds of sensual pleasures (svādu) that are the fruits of its righteous and sinful actions (pippala). The other (the Parameśvara, without

enjoying the fruits of actions (thoroughly unaffected by the attitude of his comrade, the Jīva), stands supremely indifferent (casting his glances all around him and declaring that there is nought existent apart from the Brahman). [Even as the sun coursing through the heavens, remains shining in all his glory, revealing the entire universe, even so, the Īśvara manifests himself in all his omnipotence and omniscience exercising his influence over the entire phenomenal existence]. In this common tree (of corporeal existence, pervaded by the Jīva and subject to the control of the Īśa, which is of the character of the five sheaths which owe their origin to the two types of Avidyā, gross and subtle, and all their concomitants, and which forms the resting place, as it were, for the Jīvātman to enjoy the fruits of virtuous and vicious actions previously accumulated) the Puruṣa (the Paramesvara that fills the entire universe with his form), getting thoroughly immersed (as it were, in the ocean of ignorance, in the form of a mere reflection) and powerless to suppress his individuality (on seeing his own form reflected in the waters of the said ocean), becomes deluded (as between the dual position of assuming the role of a doer of actions on the one hand, and the enjoyer of the fruits thereof on the other, between the enjoyment of pleasure and undergoing the miseries of phenomenal existence and similar pairs of opposites), and goes through the travail (śocati) of rolling in worldly existence (all due to the ignorance of the Ātman). When he (this deluded Paramātman) sees (through the denial

of the existence of all things apart from the Brahman, in accordance with the sacred text, "The Brahman alone is the real existence; apart from it there is nought", that what remains after the elimination through such denial is the peerless Brahman alone) that which has been justa or frequently resorted to and ultimately realized (by the most exalted knowers as the supreme truth of the Brahman) as the Paramesvara that is apart (anya) from the operation of the two kinds of Avidyā (the gross and the subtle and powerful enough to stand by himself as the supreme controller of the universe) as well as the glory of this (Paramātmān, non-differentiated from the innermost Ātman and of the form of generic non-differentiated existence alone, not brooking the idea of differentiation at first and identity later between the Jīva and Īśa, and between the innermost Ātman and the transcendent Brahman), he then (due to the realization of the Brahman alone) becomes rid of the misery (caused by the delusion as to the existence or the non-existence of things apart from the Brahman, by the differentiation at first and the identity later between the Jīva and the Īśa, and between the innermost Ātman and the transcendent Brahman and other miseries characteristic of worldly existence). (5-7)

THE OMNIFIC CHARACTER OF ĪSVARA ALONE PRESIDING OVER MĀYĀ

Whereon all the gods of the universe (Visvedevas, comprising Agni and other celestials, the Virāṭātman

and others) are firmly established, on him (that Paramesvara), the transcendent and imperishable Paramātmān (ever manifest as the real existence, pure sentience and unalloyed bliss) alone, are all the Vedas, Ṛk and others, based. What use will he who does not realize the Paramātmān (identical with the Brahman, that is the quest of all the systems of Vedānta, as what remains after the denial of the existence of all things apart from his own Ātman with the dawning of perfect knowledge attainable through the study of the Vedānta Śāstras and the like, reflection and concentration on their import, rendered possible by the adoption of the course of life prescribed for a Paramahansa, further augmented by the four requisite qualifications, *viz.*, tranquillity, self-control and the like, prescribed for an adept in the lore of the Brahman, and purity of mind through the performance of austerities prescribed in the Vedas, and the observance of the rules of conduct in the form of prescriptions and prohibitions) make of the Ṛks (representing all the Vedas and all the systems of Vedānta as well)? Those who (with a pure mind attained through the performance of the prescribed austerities and the adoption of the means prescribed, such as the study of the Vedānta, reflection and the like) realize (the Brahman, through perfect knowledge, as what remains as the residuum after the denial of all things apart from itself), they (more-exalted knowers of the Brahman, having discharged all the duties imposed upon them and become blessed) reach the supreme seat of the Brahman (and, after getting

immersed in the glory of the Brahman, become that Brahman alone). This (Brahman of the form of the Akāra of the Praṇava) all the Vedas authoritatively declare to be the progenitor of the four Vedas (Ṛk and others), the five Mahāyajñas [offered unto the Bhūtas in the form of Balis, unto all men in the form of hospitality, unto the Pitṛs in the form of libations, unto the Devas in the form of worship, and unto the Brahman in the form of worship through Mantras], the Jyotiṣtoma (worshipping the domestic sacrificial fire, comprising of the Agniṣtoma, the Ukthya, the Śoḍaśin, the Atirātra, the Atyagniṣtoma, the Vājapeya and the Aptoryāma) and other forms of austerities connected with the worship of the domestic fire enjoined in the Gṛhyasūtras], the Kratus (great sacrifices such as the Rājasūya, the Aśvamedha and other Paśuyajñas wherein the animal to be offered at the sacrifice is tethered to the sacrificial post), the Vratas (such as the Kṛcchra and the Cāndrāyana wherein there is the mortification of the body by way of expiating sins), and whatever has been existent in the past (whatever exists at present) and whatever else may come into existence in the future (i.e., the world of beings, of all the three durations, derives its origin from the self-same Brahman of the character of the Akāra sub-division of the Praṇava, corresponding to the ignorance-quarter of the Brahman. Though non-differentiated by itself, still, through the conjunction with the Māyā that invests it, the Brahman becomes the differentiated Paramātmān and creates the entire

phenomenal world out of its own substance). When conjoint with the illusory powers begotten of Māyā (Māyī) the Brahman creates the world of beings. In that (phenomenal world created by the Paramātman) the Parameśvara, identical with the Brahman (having assumed supreme control, becomes restrained as it were in the exercise of his functions), through the influence of Māyā (of his own making), verily assumes the other form (of the Jīva, and in consequence rolls through worldly existence). One should know this Māyā alone (that does not really exist) to be the Prakṛti (the originant out of which the phenomenal world is supposed to have evolved), and the Paramātman, its main prop that is subject to the influence of Māyā (Māyīn), as the Maheśvara. All this that goes by the name of the phenomenal world of beings is entirely pervaded by (the Jīvas) the limbs of the Paramātman (that take the place of the ether of the pot and the reflection of the moon on a sheet of water, and are differentiated into what are made of the elements, ether and others in their gross and subtle states, quintuplicated and non-quintuplicated; they throb with life through the illusory powers of the Paramātman who thus remains the prop of them all, and at the same time causes them to discharge their various functions). (Or, all this phenomenal existence is entirely pervaded by the illusory powers that form, so to say, the limbs of the Paramātman, the substratum of the illusory Māyā that is superimposed on him. Hence, mighty effort should be put forth by all seekers after liberation to dislodge this

Māyā and her brood of misconceptions from their position and understand the Paramātmān aright to attain Videha-mukti of the form of remaining as the Paramātmān alone). That Paramesvara who remains firmly established as the substratum (yomi) of the Mūla-prakṛti (the supposed root-cause of all phenomenal existence) and of the progeny of the Mūla-prakṛti, viz., the phenomenal world of beings (or, that is established as the Antaryāmin of all beings, having entered the interior of their bodies as the innermost Ātman of them all), is the one (absolute Paramātmān without a peer). Wherein (in the Īśvara that is the substratum of Māyā and her brood) all this phenomenal existence meets with its dissolution at the time of the deluge (sameti), wherein again (in Īśvara) the self-same existence attains identity (vicaiti) [through coming into being once again as ether and other forms of the supreme existence at the time of their creation], having directly perceived (micāyya) him as the Īśāna that bestows all the boons desired by the hearts of the Jivas that form part of his being and are faithfully devoted to him (varada), that is the radiant lord so highly praised (devaṁ ṛḍyaṁ) by all the Vedas and the knowers of the Vedas (in the attitude, "I am the Paramātmān alone,"), the sage attains this exalted state of tranquillity (resulting from the denial of phenomenal existence which is only illusory, and becomes a Videha-mukta or released from the miseries of the corporeal state).

PRAYER UNTO ĪSVARA FOR THE
ATTAINMENT OF JÑĀNA

May Rudra, the great seer possessed of limitless omniscience, who is the exalted seat of final repose (prabhava) as well as the supreme source of origin (udbhava) of (Agni and other) gods, who is the superabundant Viśva (of the form of unsurpassed bliss embracing all beings), who alone saw Hiranyagarbha (installed as the Creator, thoroughly identifying himself with and expounding the Vedas for the first time unto all his creatures with all his heart) at the time of the creation of the phenomenal world, conjoin us with that auspicious frame of mind tending towards reaching the auspicious goal of the Brahman (by endowing us with the requisite qualifications that we might ultimately attain that state through his grace). Unto that radiant Īśvara who is the foremost leader of the gods (he being the very basis of their existence), in whom the earth and the other worlds are firmly placed (as the warp and the woof are in a piece of cloth), who holds sway over the world of beings, composed of bipeds (human beings) and quadrupeds (animals), for their well-being, may we make offering through oblations of cooked rice, cake and the like. (12,13)

RELEASE FROM ALL BONDS (PĀśA) ONLY THROUGH
THE REALIZATION OF ĪSVARA

Knowing Śiva (Paramātmān) that is subtler than the subtlest of the five elements (earth, water, fire, air

and ether, the Mahat and the Avyakta, each of which is subtler than the immediately preceding one), that remains firmly established as the Turīya-turīya (the Parameśvara that is identical with the various forms of sentience, commencing from the Viśva-visva and ending with the Avikalpānujñāikarasa) amidst the jumble (kalila) of things apart from the Paramātmān, that is the creator of the phenomenal world of beings (which exists only in the deluded vision of ignorant folk), that is connoted by the term, "Tat" (of the sacred text, "Tattvamasi"), that stands established assuming as it were diverse forms (in the ignorance-quarter of the Brahman and its multifarious concomitants, like the moon assuming diversity when reflected in a number of receptacles of water), that is the one substratum of all the illusory forms that constitute the universe (that ostensibly invests all things apart from himself, both from within and from without, by endowing them with the bliss derived from the throbbing of the sense of existence), the seeker attains the exalted state of tranquillity (resulting from the denial of all phenomenal existence as illusory and becomes a Videha-mukta, released from the miseries of the corporeal state altogether). That Parameśvara alone is the Kāla (Rudra that withdraws all things apart from himself at the time of their final dissolution, during the Mahāpralaya; or is the regulator of the propitious time when the accumulated Karma of the Jīvas bear fruit of the form of final beatitude in him alone), the protector of all phenomenal existence, the supreme controller of the universe,

that which is secreted as the innermost Ātman in the hearts of all beings and that wherein all the Brahmarṣis (Sanatkumāra and others) and the gods (Hiraṇyagarbha and others) have attained oneness (through directly realizing him in the attitude, "I am that Paramesvara alone"). Having known him thus the seeker cuts asunder the bonds of death (of the form of the darkness of ignorance of the Paramātman). Having realized the auspicious Siva that is intensely subtle (and favourably disposed towards the seeker after liberation) like the cream that collects on the surface of the ghee, that is a profound secret to all ignorant folk (even though he is present in the form of the Viśva, the Virāj, the Oṭṭ and other forms of sentience), that is the one substratum of the universe, having realized the radiant (deva) Paramesvara, the seeker is released from all bonds (delusion and darkness). This Paramātman is the fabricator of the universe (in that he brings into existence the Mahat and other eternal verities through his illusory powers), the highest form of the Ātman (manifest as the supreme sentience), is firmly established, for all time, in the hearts of all beings (like the reflection of the moon cast in a number of vessels containing water), bestows on all beings the sense of bliss resulting from the functioning of the Sūkṣmasarīra known as the heart (hṛt) and manifests itself through the intellect (manīṣā), placed in the cavern of the heart, and the mind (manasā) full of determination and the like (or, that is made manifest through the mind of the character of knowledge, discriminative knowledge and perfect

knowledge which rejects all perceptions apart from that of the Ātman with the precept of the form, "Not this, not this is the non-differentiated Brahman"). Those that know this Paramātmā as the Paramesvara alone become immortal (having already attained the form of that eternal and immutable noumenal existence of the form of the Paramātmā). That (eternal verity of the Paramesvara-tattva) being the exact opposite of darkness (when that light is in the ascendant), there is neither day nor night, neither the state of existence nor non-existence before it; it remains as the auspicious Śiva alone (having grasped all inauspicious things apart from itself). That alone is the imperishable one; that alone is the radiant form of the Savitṛ (the Paramesvara that is devoid of attributes). This most ancient stream of Prajñā (sentient principle of the form of Brahman) that throws into the background all perceptions apart from that of the Brahman, handed down to posterity from Brahmā, the creator, and other seers descended from him) has had its source from that Śiva alone. There is none powerful enough to lift this Śiva aloft nor any one capable of displacing him transversely (he being the peerless existence unaffected by space, duration, substance and other Upādhis); nor is there any one that could dislodge him in the middle (in point of space, time and substance, he being impartible into beginning, middle and end). There is nought else to match that Śiva who has as his synonym, "the height of glory" (mahadyaśah, as borne out by his peerlessly abundant state). The

(non-determinate) form of this Īśvara does not stand within the range of any one's vision (other organs of perception). Nor is any one capable of seeing this Paramātmān directly. Those (adepts qualified to realize) who know this Paramātmān established firmly in the recess of the heart (as the innermost Ātman, or the Brahman non-differentiated therefrom or the Brahman alone that neither brooks the differentiation at first, nor the identity later between the innermost Ātman and the transcendent Brahman), with their heart and the mind (thoroughly shorn of individuality and rendered tranquil and pure through a process of elimination of all perceptions of things apart from the Paramātmān in the attitude, "This percept, which is apart from mine own Ātman, is not the Ātman and does not concern me at all"), attain the immortal state (amṛtā bhavanti).
(14-20)

PRAYER ONCE AGAIN UNTO RUDRA FOR THE ACQUISITION OF JÑĀNA

O Rudra, whereas thou art the originless [and infinite Paramātmān, not subject to any Upādhis such as the six changing states (existence, birth, growth, development, decay and death), the six infirmities (hunger, thirst, sorrow, delusion, dotage and death) and the like] and I (thy devotee), that dare not approach thee (remaining as I do in an embodied state that is perishable and subject to the six changes and the six infirmities aforesaid), resort to thy face turned southwards. (which is potent enough to bestow on me

Kaivalya of the form of remaining as the Rudra-paramātmā alone, identical with the peerless Brahman, attainable through the utter rejection and complete renunciation of every thing else), pray, do Thou protect me by vouchsafing unto me Thy eternal and immutable (nitya) state. Pray, do not be hard upon our hierarchy of disciples, our progeny, the duration of our lives, our utterance of the Vedas wherewith we have to attain perfect knowledge (goṣu), and our organs of perception and action and our inner senses (aśveṣu). Do Thou not, pray, get enraged at any random fault of ours and destroy us, Thy servants that have undergone, with great fortitude, our course of Vedic studies and austerities (virān). (That those that are near and dear to us might attain perfect knowledge wherewith to attain Thee) we resort to Thee, at all times, to propitiate Thee with suitable offerings. (With the mere utterance of these Mantras, unattended with the requisite qualifications, Agni alone will be propitiated, and not the Paramātmā, Rudra.) (21, 22)

CHAPTER V

THE REAL FORM OF VIDYĀ AND AVIDYĀ

Vidyā and Avidyā (that form a pair of opposites) are firmly established in the Parabrahman (that transcends even Hiranyagarbha, the Creator), imperishable and infinite and entirely depending upon him, their main prop, so long as that Paramesvara remains gūḍha or a profound secret without manifesting himself in

his real form. Whatever is of a perishable character is Avidyā alone. Whatever is the means of attaining immortality (amṛta) is Vidyā alone. [That which leads to perpetual emancipation, the highest end and aim of existence, is Vidyā. That which takes the form of actions and austerities, in order to attain the fruit of celestial bliss and the like, which are but transitory and would lead to phenomenal existence over and over again, is Avidyā. Whatever is attained through the study of the Vedānta, reflection and concentration on its import with the one-pointed mind, rendered pure through the development of tranquillity, self-control, detachment and the earnest desire to get released from the thralldom of worldly existence, is Vidyā (perfect knowledge). Hence, it is obvious that the aforesaid means of acquiring Vidyā should be sedulously cultivated, after renouncing all actions and austerities which are capable of yielding only transitory fruits, by all the Jivas that seek to attain the highest end and aim of existence during their sojourn in this mundane world, *viz.*, Videha-kaivalya (remaining in the incorporeal state of the Paramātmān, Rudra alone). That Paramātmān, who alone controls Vidyā and Avidyā, is really distinct from the two (remaining as he does, as the all-witness or as the final residuum after the denial of Vidyā and Avidyā. (1)

ISVARA AS BESTOWER OF VIDYĀ

He (Paramesvara) who exercises his influence and control, by bestowing on them the sense of their

individual existence, over the Ayoni or originless Mūla-prakṛti (the primordial Avidyā that is the cause of all phenomenal existence) in the aggregate, and the Yoni or subtle form of Avidyā represented by the multitudes of creatures taking their origin from it in their individual aspect, that enters individually into the bodies of all beings, taking their diverse forms (and likewise enters ether and other elements in their gross and subtle states), that sustained the reputed Seer (Hiranyagarbha), of the colour of gold, by infusing into him, at the time of the creation, knowledge of the right procedure (regarding the work of creation, detachment and omnipotence, or an insight into all the Vedas and their true import), and also saw him born (as the creator of all forms of right tradition in relation to all the Vidyās), remains as one alone (ekah). (2)

SUPREME CONTROL OVER ALL OF THE ĪSVARA

After casting his nets, one after the other, in various ways, in the Kṣetra or vast fishing ground in the ocean of phenomenal existence (to catch shoals of fish of the form of the Jīvas with the nets of the form of the various inner senses, the vital airs and the organs of perception and action, individually and collectively, in accordance with their previous Karma and the degree of spiritual development attained by each of them), this radiant (deva) Rudra withdraws all the nets (during the time of the Nityapralaya and the like). After creating, once again, these Upādhis and their presiding deities (from Brahmā, the Creator

down to the tiniest organism, individually and collectively), this high potentate (mahātmā) exercises supreme control over them. Even as the Sun (Anadvān) reveals all the four cardinal directions and all other directions, upward, downward and the intermediate ones across (and all the objects that find their places in those ten directions) with his effulgent radiance and shines, even so, the radiant Paramesvara, the mighty overlord possessed of the six qualities of omnipotent supreme control (bhagavān), that is eminently worthy of being resorted to as the Supreme Being or as the Paramātmā by all seekers after their own well-being during their life-time and as their final beatitude of incorporeal aloneness after their demise (vareṇya), remains firmly established as the One, absolute controller of all creatures that take their origin from a Yoni (from the vastest expanse of ether down to the tiniest atom of ideation, from Hiranyagarbha, the Creator, down to the tiniest organism created by him, as the prime cause of all this phenomenal existence, remaining immanent in them all as the Antaryāmin, the innermost Ātman and the like). He who, as the prime cause (of the creation, sustenance and dissolution) of the universe, mellows (pacati) the innate character of all beings, who terminates the existence of those that are fit to be merged into the infinite glory of his own existence and who applies all his Guṇas or attributes (Sattva etc., in keeping with the virtuous or vicious character of the Jīva to be reclaimed, for the riddance of the miseries of worldly existence), alone controls this entire universe, : (3-5)

KNOWABILITY OF THE ĪSVARA THROUGH THE VEDAS

That (Īsvara-tattva) remains enshrouded (as a profound secret that could be unravelled only through the knowledge of the potency and the correct import of the Mantras) in that portion of the Vedas containing the Upaniṣads [dealing with Karma (austerities) as what has to be propitiated through sacrifice, in that portion dealing with the Saṅga Vidyā (lore relating to the Brahman possessed of attributes) as what has to be resorted to through Upāsanā, and in that portion of the Upaniṣads dealing with the attributeless, non-determinate Brahman as what ought to be realized perfect knowledge]. That transcendent Brahman, wherefrom Brahman, viz., the Vedas, had their origin, Hiranyagarbha, the Creator, knows (as non-differentiated from himself). Those radiant celestials (such as Agni and others) as well as the great seers (Vāmadeva and others, possessed of the requisite qualifications), who realized of yore (as the Brahman connoted by the term "Tat" of the sacred text), attaining the exalted state of the Brahman alone, verily became immortal (attaining as they did the state of Videha-kaivalya). (6)

THE TRUE CHARACTER OF THE JIVA

He (Parameśvara), when associated with the three Guṇas (Sattva etc.), becomes the doer of actions bearing fruit (in the following manner, viz., when Sattva preponderates with a slight infusion of Rajas, he has

recourse to action such as the study of the Vedānta and the like leading to liberation ; when Rajas preponderates with a slight infusion of Sattva, he has recourse to actions of the form of austerities leading to the enjoyment of residence in Svarga and the like ; when Tamas preponderates with a slight infusion of Rajas, he has recourse to actions leading to the attainment of Naraka and the tortures incidental to residence therein) ; and as such he himself becomes the enjoyer of the fruits of his own actions. He (as a result thereof) has to assume various forms, possess the three qualities (Kāma etc.), tread the three paths (respectively trodden by the celestials, the Manes and the lower orders of created beings), have complete control over the vital airs (the multitudes of organs of perception and action, as well as the mind and the intellect and appropriating unto himself the Liṅga-sarīra of seventeen limbs, being dominated by the three Guṇas like Sattva as well as like Kāma) and move doing actions (conducive to his well-being and detrimental thereto and forcibly drawn towards the enjoyment of the fruits thereof, very much like a dry bottle-gourd moved forwards and backwards and tossed about by the boisterous ocean). This Paramesvara (though immeasurable and prodigious in size in reality) is of the size of a thumb (when seated in the pure ether of the heart which is of the size of the thumb) and is self-luminous in form like the sun ; He who, coupled with the Upādhi of the mind of volitions (saṁkalpa) and individuality (ahamkāra), and through the qualities of the Liṅga-sarīra (buddhi) and his own

differentiable qualities (existence, sentience and bliss which are other Upādhis of his), is of the size of the point of a goad, is verily seen (by himself alone and not by others and reduced to the position of a mere effect) by no means superior to himself. The Jīva that should be known to be as subtle as the division of a hundredth part of a hundredth division of the awn of a grain of wild paddy (in point of subtlety, when shorn of his Upādhis which are apart from himself), remains as the infinite (changeless Brahman). This Jīva is neither a female nor a male nor what is neuter (being of the form of sentience alone). He associates himself with whatever gross body he takes unto himself (in the attitude, "I am a female, I am tall, I am lean, I am born, I am mortal" and so forth, forgetting that he is a chip of the supreme sentience, not bound by any Upādhis). (7-10)

CAUSE OF THE SAMSĀRA (WANDERING IN WORLDLY EXISTENCE) OF THE JĪVA

The Paramātmā embodied in the Līṅga-śarīra (Dehī), having his conception and generation (from the wombs of the various orders of creation, from Brahmā, the Creator, down to the tiniest organism) through mental resolves (Saṁkalpa), through touch and sight (functioning in the prescribed or prohibited manner, such as by touching or looking at a person of saintly

character and spiritual excellence, and a depraved man), through the offering of oblations (homa) unto the sacred fire with the hands (such as Agnihotra which is conducive to well-being) and Abhicāra (magic which is reprehensible), through the showering of munificent gifts of food and water (at the right time and place, on those that deserve such gifts, as well as the lavishing of the same on unworthy persons at the wrong time and place), attains various types of bodies (such as of Hiraṇyagarbha and the other gods in the case of Karma of a meritorious type, of the lower orders of creation in the case of Karma of a malevolent type, and of men in the case of Karma wherein virtue and vice are evenly balanced), in the proper gradation and in the appropriate spheres, all in accord with the character of the previously accumulated Karma remaining still unspent. This Vijñānātman embodied in the Liṅgaśarīra as his Upādhi (Dehī) attains, through his innate qualities (guṇas such as Sattva), various types of bodies, great (such as of an elephant) and small (such as of a mosquito). (Or, gross bodies, with the earth-element preponderating, such as obtain in the terrestrial sphere of the Bhūloka, subtle bodies, with the water-element preponderating, such as obtain in the mid-etherial sphere of the Bhuvarloka, subtler bodies, with the fire-element preponderating, such as obtain in the celestial sphere of the Suvarloka, still subtler bodies, with the air-element preponderating, such as obtain in the Maharloka, yet subtler bodies, with the ethereal element preponderating, such as

obtain in the Tapas and the Satyalokas ; the Vijñānātman attains these bodies, by virtue of the peculiar properties acquired by the performance of austerities whose fruits cannot be previously conceived of and which have been prescribed by the Śrutis and the Smṛtis, through the properties of the Liṅgasarīra, wherein he has his seat, and likewise through Upāsana and other means, prescribed and prohibited). What links them together (the body, which is the sphere of enjoyment, the Kūṭasthātman, that is the enjoyer, and the inner and the outer senses, that are the instruments of such enjoyment) is the (Pūrvaprajñā, the remembrance of past experience. This Paramesvara, assuming the form of the Jivātman, is verily perceived through his own real form and not through any Upādhi of his]. When subject to the Upādhi of being reduced to the position of an effect (by becoming the Jivātman), he is seen inferior to himself (when not subject to Upādhi of any kind, and manifesting himself as the supreme cause and controller of all). (11, 12)

RELEASE FROM WORLDLY EXISTENCE THROUGH THE REALIZATION OF THE IDENTITY OF THE JĪVA WITH THE ĪśA

After realizing the God (Paramesvara) that has neither beginning (nor middle) nor end, that is established as the unconcerned witness amidst this jumble of things (Kalila) apart from him, that is the Creator of the

phenomenal world of beings, that is connoted by the term "Tat" (of the sacred text, "Tat tvam asi"), that assumes as it were diverse forms (in the ignorance-quarter of the Brahman and its multitudinous concomitants, like the moon assuming diversity when reflected in a number of vessels containing water), that is the one substratum of all the illusory forms that constitute the universe (that ostensibly invests all things apart from himself, both from within and from without, by endowing them with the bliss derived from the throbbing of the sense of existence), the seeker is released from all bonds (of the embodied state). Those that realize this radiant (Paramesvara-tattva) that could be grasped aright only with a flawlessly pure mind and intellect (bhāva), that has to be designated the Anīḍa or "the restless" (or, that is known as the "Bodiless" and so on in the several Upaniṣads), that is responsible for the misconception relating to the coming into existence of the universe at the time of the creation and its dissolution at the time of the Mahāpralaya (bhāvā-bhāvakara), that is the auspicious state of Śiva or the bliss of the Turya-turya, that is the cause of all the orders of creation through its Kalā or illusory powers [or, that is verily the substratum of the differentiation into the sixteen Kalās (commencing from the Prāṇa and ending with Nāman)], give up their corporeal state (which is the consequence of the play of the illusory powers of the Mūla-prakṛti and her progeny, and attain Videha-kaivalya or incorporeal aloneness).

(13, 14)

CHAPTER VI

KĀLA AND OTHERS, APART FROM THE ĪŚVARA, NOT
THE CAUSE OF PHENOMENAL EXISTENCE

One set of seers (representing the school of materialists) declare that the real cause (of this whirling of phenomenal existence) is the changeful nature (Sva-bhāva) of all phenomena; another set of thinkers opine that it is Kāla or Time alone (representing as they do a school of thought that pins its faith on the efficacy of Time, not however in the sense in which the term "Kāla" is accepted by the followers of the Vedamārga, *viz.*, that it constitutes the infinite form of the Paramesvara, but in the sense of changing and terminable Time exercising its influence over an otherwise permanent and really existent order of the universe); these sets of thinkers are deluded in their conclusions (for the reason that they start from the assumption of erroneous premises and in consequence find themselves landed in delusion). It is verily the special powers of this God (Rudra) through which this Brahma-cakra or the grand wheel of the universe is being whirled in this manner. (Hence the diverse views held by the different schools of thought, all based on an erroneous understanding of the Supreme Truth, proceed out of the ignorance of the real nature of Paramesvara). He (the Paramesvara upon whom ignorance of the form of the phenomenal world of beings is mistakenly superimposed as a part of himself) by whom all this

phenomenal existence is āvṛta or entirely and perpetually invested from within and from without (individually and collectively, in his capacity as Supreme Controller, by causing all beings to lose their identity through absorption into himself, at the time of the Mahāpralaya and other Pralayas, and thoroughly identifying himself with them all during their tenure of existence in this world) is omniscient; he is the reckoner of the right period of time (for creation, sustenance and destruction of all beings; he is possessed of excellent qualities untouched by flaws of any kind (guṇī); he knows all things under his control (sarvavit) [by thoroughly identifying himself with them all]; controlled by him alone, the work of the phenomenal world unfolds itself continuously, Earth (Pṛthvī), Water (Ap), Fire (Tejas), Air (Anila) and Ether (Kha) [that constitute the world] continuously discharging their allotted tasks. [Hence, the only inference that is warranted is that it is verily the continuous exercise of control by Paramesvara that moves this wheel of worldly existence, and that it does not move continuously of its own accord]. (1, 2)

MEANS TO ATTAIN PERFECT KNOWLEDGE

Having done everything that has to be done (with the requisite strength of body, vocal expression and vigour of mind, in the belief that it is all for the propitiation of the lord, Paramesvara, the One, absolute existence) and then renounced (vinivṛtya) all that was done (by retracing his steps, with unconcern, from the

deeds as well as the fruits attainable therefrom), having brought about conjunction of the innermost Ātman, connoted by the term "Tvam" of the sacred text, "Tattvamasi," with the Brahman of the form of the Paramesvara, connoted by the term "Tat" of the same sacred text (Tattvena), by a thorough realization of such a state through the one means of propitiating the Guru (ekena), by rendering faithful service to him through the two means of true devotion to the Guru and to Paramesvara (dvābhyām), through the three means of the study of the Vedānta, reflection and concentration with the one-pointed mind (tribhiḥ), through the eight expedients employed by Yogins (aṣṭabhiḥ) [*viz.*, Yama (self-control), Niyama (observance), Āsana (posture), Prāṇāyāma (rarefaction of breath), Pratyāhāra (withdrawal of breath), Dhāraṇa (stabilization of breath), Dhyāna (concentration) and Samādhi (the equipoised state of trance)], through the fruition of the very last incarnation on the approach of the propitious time (Kāla), through the cultivation of the qualities of the Ātman (*viz.*, compassion, forbearance, purity of mind, auspiciousness, absence of desires of any kind, large-heartedness, absence of physical and mental exertion and immunity from spite, as well as the Sūkṣma or subtle influence of the forty sacraments (administered during successive incarnations for the acquisition of Knowledge, in short, through the employment of all these means, one becomes liberated from the bonds of worldly existence). Having at first taken to the performance of Karmāṇi or actions and austerities

(prescribed by the Vedas and the Kalpa Sūtras for daily practice and also the occasional ones), all of which are possessed of the property of propitiating Paramesvara (guṇānvitāni), he should conjoin all forms of attachment (by cultivating a sense of detachment from all things that will serve the purpose of binding him to worldly existence and merging them all, which are but effects, with their ultimate cause, *viz.*, the Mūlāvidyā, and realizing that even the Upādhi of Māyā is but the supreme sentience of the peerless Paramesvara alone, the Jñāna-yogin attains the state of that supreme sentience alone). When (as a result of looking upon the phenomenal world as illusory from the point of view of the direct realization of the Brahmatattva) all forms of phenomenal existence cease to exist, there is the destruction of Karma previously accumulated (present and prospective) for him (as with the realization of the Brahman that is devoid of all actions, the three kinds of action attain the state of the Brahman alone). With this destruction of Karma, he (the sage that has attained the knowledge of the supreme truth) becomes a Videhamukta. He becomes in reality apart from the things (whose existence he has thus denied, and remains as the Brahman alone during the three durations). That Paramesvara, who is the Ādi or foremost of all (being the very substratum of all phenomenal existence), is the cause of the conjunction (of the Jivātman and the Paramātman, through the several means indicated above; he is likewise the cause of the conjunction of the Jīva and the various kinds of bodies, as

detailed previously) ; he transcends the three durations of Time (being infinite and unaffected by the Upādhi of Time) ; though devoid of the sixteen Kalās (commencing from the Prāṇa and ending with Nāman and as such non-determinate), he is seen (described by the one hundred and eight Upaniṣads, commencing from the Īśāvāśya, and realized by all knowers possessed of perfect knowledge) ; having resorted to him (the reputed Paramātmā that could be realized only through the grace of the Guru and the study of the Vedas) who assumes various and variegated forms (in accord with the conception of the Upāsaka), from whom all take their origin and who alone is worthy of being invoked, who is the self-manifest radiance that is firmly established in the mind (representing the Liṅga-sarīra), foremost of all (the seeker becomes liberated from the bonds of worldly existence). (3-5)

ATTAINMENT OF THE KNOWLEDGE OF THE ĀTMAN AND LIBERATION FROM PARAMEŚVARA ALONE

This world revolves on account of Him (Parameśvara) who stands apart from the tree of worldly existence (Vṛkṣa), the eternal verity of Time (Kāla) which is closely interrelated with it, and the Ākṛti or Mūla-prakṛti (that generates all forms of phenomenal existence, from the Mahat-tattva downwards, when conjoint with her lord, the Supreme Controller who remains unaffected by any of them). Having realized

him that regulates the Dharma (course of conduct prescribed for the various stages in life) of all his devotees (that they might ultimately reach him), that forgives their trespasses against Dharma, that is the overlord possessed of the six kinds of excellence (*viz.*, omnipotence, valour, fame, affluence, knowledge and detachment), that is established in the innermost recess of their intellect (representing the Linga-śarīra) as the Paramātmātattva (non-differentiated from their innermost Ātman that sways their inner senses revealing the manifestation and the non-manifestation of their thousands of functions), that is immortal, that is the prop of the universe (with the vanishing of the difference between the prop and what it supports, the prop having to absorb into itself what it ostensibly supported), [the Upāsaka becomes that alone, simultaneously with such realization]. May we realize that radiant (Paramātman) that transcends the lords (that are the props of worldly existence, *viz.*, Brahmā, the creator, Viṣṇu, the sustainer, and Rudra, the destroyer), that is the deity *par excellence*, transcending all other deities, that is the supreme controller of the Patis or deities presiding over the several organs of perception and action as well as the inner senses, individually and collectively, that is the overlord of all the worlds and that is worthy of being invoked (by all the Vedas, the Itihāsas, the Purāṇas and the like; may we, after realizing him as described above, in the attitude, "I am all this," attain liberation from worldly existence, by remaining

in the state of the Paramātmān alone). Not his is the Kārya or body (that is supposed to be created by him, either in its individual or collective aspect), nor the Karaṇa or groups of the inner and the outer senses (he being the non-differentiated absolute existence alone). There is no one seen (described in the Vedas) as either his peer or transcending him in excellence. That most exalted power of his (Parāśakti), that is heard of (in the Purāṇas and other works) as possessed of infinite possibilities and various achievements to its credit (vividhā), is verily the power inherent in the Paramātmān alone; so are his intelligence and strength (and not dependent on any other entity possessing as it does all his characteristics such as omniscience, omnipotence, omnificence and the like, and capable of bringing under control the Mūla-prakṛti and all her progeny, constituting phenomenal existence). Of him there is no controller beside himself, nor is there any higher authority or any index [wherewith to draw an inference about his existence; he being the supreme cause of all, devoid of form, it is not possible, in his case, to draw any inference about his form from the nature of his effects, *viz.*, the phenomenal world of being. Hence there is no possibility of any inference being drawn from direct testimony in support of the assertion that the Brahman is the omniscient cause of all phenomenal existence, it being attainable exclusively through the testimony of the Vedas.) Or, when the multitude of effects becomes merged in the Brahman, the ultimate cause, and is therefore non-existent,

it is not possible to establish the existence of the cause through its effects. That Paramesvara, established in the above manner, is the cause of all phenomenal existence through his illusory powers. He alone is the lord of the lord of the groups of organs, being the prop of the Jīvātman, the controller of the body and its organs of perception and action. Or, he is the supreme controller of phenomenal existence as well as the regulator of organs when he assumes the functions of the Jīva by becoming embodied]. Of him there is neither the generator nor the controller, he being the generator and controller of all. (Hence, he alone should be sought after by all seekers in the attitude, "I alone am all this.") Even as the silk-worm weaves round itself a cocoon out of the flimsy fibre issuing out of its own body (tantubhiḥ), even so this Paramesvara enshrouds himself, out of his own free will, with actions possessing names and forms that are the products of his chief servant, Māyā (pradhānajaiḥ), thoroughly identifying himself with all of them, although he is the One, absolute Paramātman (that is untouched by actions, names, forms and other Upādhis). May that Paramesvara vouchsafe unto us (that are possessed of the requisite qualifications) the state of the imperishable Brahman (by bestowing on us the power of realization of the supreme truth after eradicating the crass ignorance of the Ātman deeply rooted in us). The one God (Paramesvara) who is a hidden secret (unto all ignorant folk), who is all-pervasive (like ether), who is the Antarātman of all

beings (abiding in their inmost substance as the supreme sentience, bestowing on them all the bliss of the sense of existence), who is the supreme director of all actions (bestows on them, as the Kūṭasthātman, the fruits of such actions in the form of pleasant or painful experiences derived therefrom), who abides in all beings (as their Sūtrātman and exercises control over them), who is the witness (that bears passive testimony to all their functionings), who is of the form of absolute sentience (devoid of features, either generic or specific), who is unitary, devoid of the three attributes (Sattva etc.) To the most exalted knowers of the Brahman only, who see, through direct realization, him who is the One absolute entity, having all phenomenal existence under his control and guiding the various non-sentient beings in their every-day life, who turns his one form (of the character of the indivisible one essence of bliss of the realization of the truth, that is the substratum of all names, forms and action that are mistakenly attributed to him) into diverse Upādhis (such as Māyā, the Mahattattva and the like) and who remains established as the Paramātman alone (after the negation of all forms of the Anātman brought into existence by himself), is the state of perpetual bliss, and not to others (whose vision is clouded through the ignorance of the Ātman). Having realized that radiant Paramesvara who is the really eternal one among the several verities that are considered to be eternal by the world (such as ether and the like), who is in reality the highest sentience of all forms of sentience, who,

remaining as the one Īsvara alone amidst the myriads of orders of Jivas (from Brahmā, the Creator, down to the tiniest organism), provides for the gratification of the desires of all beings (in accord with the degree of spiritual merit attained by them), who is the efficient cause of all phenomenal existence and is knowable only through Sāṅkhya-yoga (the perfect knowledge resulting from the close application of the mind to the highest import of the system of the Vedānta, expounded by the Upaniṣads as having the attainment of the Brahman alone as its goal, and through other means of attaining the same such as study, reflection and concentration, in other words, through Jñāna-yoga, otherwise known as Brahmavidyā), the seeker attains release from all the bonds (of the embodied state). (6-13)

REALIZATION OF ĪSVARA ALONE THE MEANS TO GET OVER SAMSĀRA

There (in that self-manifest supreme sentience) Sūrya (the sun) does not shine (losing as he does his luminosity), nor does the moon or the galaxy of stars; nor even are there these flashes of lightning. How can this fire do so? All these luminaries (the sun and others) shine, as it were, in unison with him who is radiant (Parameśvara, that is self-manifest, and not of their own accord). On account of his radiance alone, all this phenomenal world (commencing from the sun that shines down to the pot revealed by it) is made manifest. (Hence the Paramātman is the

one radiance alone that is the substratum of all manifestations, including his own). Amidst this phenomenal world of beings, there is only one Haṁsa (*viz.*, the Paramātmān that remains after destroying all forms of misconceptions relating to himself, and there is none other apart from him). He alone is the fire (that is established on the seat of perfect knowledge of the form of the conviction, "I am the Brahman;" even as fire, that lies dormant in the heart of the Sāmi-wood, manifests itself through churning and thereafter thoroughly consumes the wood, its very source, wherein it lay dormant, even so, the fire of the Paramātmān, that is enshrouded by things apart from itself, manifests itself when churned with the help of the discourses between the Guru and the disciple taking the place of the nether Arāni and, firmly based on the plank of perfect knowledge, remains as the Paramātmān alone, after turning into ashes the cotton-wool of the two kinds of Avidyā and their concomitants). This fire (of the Paramātmān) is placed amidst the waters (the multitude of the inner and the outer senses, and remains as one alone, after drying up all of them completely). Having realized him (Paramātmān as his own Ātmān, in the attitude, "I am this Paramātmān alone"), the seeker attains the state of the Brahman that transcends death (of the form of the delusion relating to the existence or otherwise of things apart from the Brahman as identical with the Paramātmān or of the character of the highest truth or as the operative cause of phenomenal existence or as a reflection of the

Paramātman or as altogether void). There is no other road leading to liberation (than the perfect knowledge attained in this manner). He (becoming Īsvara by conjunction with the primordial germinant of Śakti through his own illusory powers) is the creator of the phenomenal world of beings. He knows the real nature of the universe (*viz.*, that it is not anything apart from himself); he is born of himself (or he is the prime source out of whom all the Jīvas, from Brahmā, the Creator, down to the tiniest organism, have had their origin); he is omniscient (being of the form of the supreme sentience alone); he is the destroyer of the all-destroyer; he is possessed of the attributes (of Māyā and her brood of progeny; or, of the character of flawlessness of all kinds); he is of the character of all Vidyās (or, is one the knowledge of whom spells the knowledge of all things); he is the Pradhāna or foremost of all Puruṣas, the Kṣेत्रajña (the conscious principle in the corporeal frame) and the lord (Pati) of all the Jīvas, rolled into one (or, the lord that bears testimony to the Īsvaratattva that distinctly knows and holds control over the various organs of the body which are the seats of perception and action); he is the supreme controller of all the Guṇas (Sattva and others that give rise to them, himself remaining devoid of all Guṇas); he is the cause of liberation from the bonds of worldly existence (being knowable only through perfect knowledge which is destructive of those bonds); he is, likewise, the cause of the thraldom of worldly existence (being beyond the

range of people ignorant of the Ātmān). He (Paramesvara) is the cause of liberation and bondage, through his being respectively realized and not realized by knowers and ignorant men (tanmaya); he is verily immortal; he is firmly established as the supreme controller (Īśa) of all; he is omniscient (being of the form of supreme sentience alone); he is all-embracing (being the all-witness immanent in all beings); he is the protector of this universe (bestowing on all beings the infinite bliss that is his own); he exercises perpetual control over this universe; there is no other cause apart from him for holding such sway. (14-17)

ĪSVARA ALONE THE FINAL RESORT OF THE SEEKER AFTER LIBERATION

That radiant (Paramesvara) who created Brahmā (the Creator that represents the totality of Jivas, in his capacity as the creator, sustainer and destroyer of the universe, with his own illusory powers exercised through Māyā), who bestowed on him (Brahmā) all the Vedas even before the world was created (for its regeneration) and to resuscitate the tradition broken during the Mahāpralaya and restore it to its rightful owner), who enlightens the mind of the seeker (as to the means to be employed by him for the attainment of the state of the Paramātman, by remaining in the attitude, "I am the Brahman") I, the seeker, approach as my last resort. (18)

QUINTESSENCE OF THE IMPORT OF ALL THE ŚĀSTRAS

That (Parameśvara-tattva) is devoid of digits (the sixteen Kalās, commencing from the Prāṇa and ending with Nāman, receding into the background the moment that Tattva is realized), is actionless (being devoid of limbs), is unexceptionably tranquil (being conceived of by itself and dissociated from the restless and changeful worldly existence altogether), is flawlessly pure (being composed of the peerless existence and the purest sentience), is taintless (standing as it does unaffected by things apart from itself which are vitiated by the delusion as to the existence or non-existence of such things), transcends even the immortal state (wherein death of the form of the two types of ignorance of the Brahman and their concomitants meet with their dissolution as, unlike immortality, which is related to the motion of death, it is neither a substratum nor has a substratum on which to rest) and serves as a dike (to ward off the on-rushing tide of ignorance that threatens to engulf the mind of the seeker; or, that serves as a bridge connecting the non-determinate Paramātmān with the various and variegated forms of phenomenal existence) and resembles fire that remains after completely consuming the fuel with which it is fed (for the reason that the Parameśvara-tattva consumes thoroughly all forms of existence apart from itself, which go to constitute the Avidyā-partner of the Brahman, and getting liberated, as it

were, from its false existence with the firm conviction that what remains after such dissolution in the Mahā-pralaya is itself alone). When men cover themselves with the ether of the Brahman, as they would with their skin, then, not realizing the self-manifest auspicious Śiva (as the peerless Paramātmā alone, attained through the negation of all Upādhis such as the sixteen Kalās and other features detailed above as not pertaining to him), there will be reached the other end of the misery of worldly existence (*viz.*, destruction alone from belief in the existence of other more covetable things than the Paramātmā). (Hence should one believe in the reality of worldly existence out of his own ignorance; there is no means of getting out of that belief except perfect knowledge leading to the realization of the supreme truth. From the standpoint of the highest truth, there is no scope for delusion at all. On the other hand, whether such delusion persists in the mind of ignorant folk or not, the knower of such truth becomes the Brahman alone and remains so for all time; there is no doubt about it whatsoever). (19, 20)

DETERMINATION OF THE ELIGIBILITY FOR INSTRUCTION RELATING TO BRAHMAVIDYĀ

In consequence of the efficacy of Tapas (austere vows such as Kṛcchra, Cāndrāyana and others, firmly

rooted in him through long practice; or, in consequence of the cultivation of the spirit of enquiry into the real character of the Brahman induced by the mind rendered pure through leading an austere life; or, in consequence of the one-pointed regulation of the mind and the organs of perception and action), as also through the grace of the radiant (deva) Paramesvara (resorted to through Upāsana through countless successive incarnations), the great seer Svetāsvatara clearly expounded this most sacred Brahma (the Brahman directly realized by him), so eagerly sought after and actually realized by multitudes of great seers (such as Vasiṣṭha, Agastya, Vāmadeva, Śrīṣuka, Uddālaka, Viṭahavya, Sanaka and others), for the benefit of Aty-āśramis (the class of Paramahansa-parivrājakas that have transcended all prescriptions and prohibitions in relation to the stage in life of the several orders of seekers viz., Vratī, Kāmi, Vani, Kuṭīcaka, Bahūdaka and Hamsa). This which is the supreme secret in the Vedānta (propounded by the one hundred and eight Upaniṣads, commencing from the Īśāvāsyā and ending with the Muktikā), which was expounded clearly (unto Hiraṇyagarbha, the Creator, by Paramesvara) at the commencement of the Kalpa (and traditionally handed down from Guru to disciple through a long series of generations), should at no time be bestowed on any one that has not attained tranquillity (through adopting the requisite means prescribed therefor) nor on any one who has no son or following of disciples. Expounded unto that high-souled seeker who has implicit faith in

and is exceedingly devoted unto the radiant Paramesvara (deva), and who shows as much faith and devotion unto his Guru as towards the radiant Paramesvara, these highly esoteric truths (arthāḥ) bear abundant fruit; expounded unto the high-souled seeker, these bear abundant fruit. Thus. (21-23)

